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From the British Magazine.

ON THE REFORMATION IN GERMANY AND SWITZERLAND.

(*Concluded.*)

I return now to my extracts; but I have no more to give out of the first volume, as it was sent for, so I must proceed to a few I took from the second.

At page 103, in his Discourse on Good Works, speaking of faith, Luther says, "If a man be feel in his heart the *assurance* that what he does is acceptable to God, his action is good, though he should but raise a straw from the earth; but if he has not this confidence, his action is not a good work, even though he should raise the dead to life. A heathen, a Jew, a Turk, a sinner, may do all other works: but to put one's trust in God, and have assurance that we *are* accepted by Him, is what none but the Christian standing in grace is capable of doing." And this is quoted, with approbation, by Mr. D'Aubigné. But where is there, in God's holy word, any warrant for *this self-same assurance?* This visionary conclusion of Luther was a sad snare to him, and led him to exalt faith above God's grace, and to substitute it, as a bond of union with Christ, as the formal cause of justification, as the efficacious instrument of salvation in the sacrament, in place of the Holy Spirit. But if this assurance of faith depends, as he says, on *his feelings*, may not a man be deceived? If a man's feelings are to be the criterion, the touchstone of his faith, here is a boundless field for fanatics in all ages to range in, from the anabaptists of the sixteenth century, down to the Quakers, Independents, and fifth-monarchy men of the rebellion—down to all the countless sects of our present day. If self-assurance is a proof of living faith, then Owen and Baxter, Fox and Bunyan, Ireton and Cromwell, were all united to Christ by a living faith, for they all had that self-assurance in perfection. Then they murdered the martyr, Charles, and prostrated God's Church, and justified these outrageous actions in their sermons, (see Owen, Baxter, &c., passim,) not in vain; for they all professed to possess that assurance of faith that their actions were acceptable to God. And do we not see the fruits of this unscriptural doctrine now everywhere increasing around us? This doctrine of assurance is one of the main pillars of dissent and rebellion; under color of it, a man might be guilty of murder, and yet feel he was justified in so doing. As to intrinsic good works, they are shut out. I mean not by intrinsic that such works are meritorious, per se, in the sight of God, but such works as our Lord will try every one by at the day of judgment. No doubt no works are acceptable to God, except performed in faith; but it is not a bare unreal abstraction, the fides sola of Luther, which sanctifies them, but the living Spirit of God dwelling in the baptized, regenerated, and justified Christian.

Page 108, quoted from Luther's appeal to the emperor, are these words—"All Christians are priests." No doubt, in a certain sense. "All belong to the spiritual state, (by this he means the ecclesiastical;) there is *no difference* but in function." The unction, the tonsure, *ordination, consecration by the bishop* or the pope, may make a hypocrite, but never a spiritual man. *True*, one internally. But this does not abrogate the ecclesiastical character, nor does the unworthiness of the priest render his functions invalid, as is declared in our Twenty-sixth Article.

Further, he says, "If any pious layman were banished to a desert, and, having no regularly consecrated priest among them, were to agree to choose for that office one of their number, married or unmarried, *this man would be as truly a priest as if he had been consecrated by all the bishops in the world.*" What! is this Lutheranism, which we have been told is, ipso facto, in all points identical in doctrine with the Church of England, as appears by Mr. Canning's memorable declaration concerning consubstantiation? If this is Lutheranism, then all dissenters have a warrant for saying that their preachers are truly priests. And what real difference is there between Lutheranism and modern dissent, in principle, whatever there may be in some points of doctrine, and certain rites and ceremonies?

At page 114. "Let all festivals be abolished, and none observed but Sunday; or, if it is wished to keep the great Christian festivals, (query, Christmas, &c.,) let them be celebrated only in the morning, and the rest of the day be regarded as a working day." Can we feel surprised that Lutheranism in Germany has been so universally fallen away, and become extinguished in rationalism? How thankful should we of the Anglo-catholic Church be, that she was reformed not by one man's hand, though that man were Luther, and that the foreign reformers had so little concern in our reformation; for where they unhappily had, it was only to blight, to mar, to deform, and to destroy. And passim, the pope is Antichrist. Luther should be the text-book of the Exeter Hall orators—the M'Neils and M'Ghees, &c.

At page 178, he expatiates in the same vein—"The Romish superstition is more detestable by far than the idolatry of Baal itself." The pith and marrow of three hours exercise of the lungs of our modern ultra protestant reformers.

At page 202. From Luther on Confession. "It is not their will, nor any power of theirs, but our own faith that the Lord has made essential to our salvation. The Sacrament,—the Altar,—the Priest,—the Church,—we may pass them all by; that word of God which the Bull condemned is more than all these things! The soul may dispense with the sacrament, but it cannot live without the word. Christ, the true bishop, will himself supply your spiritual food." True, the word of God bringeth salvation, but the true life-giving word is Christ himself. But here Luther sets the bare word of Scripture above the life-giving sacrament of the altar, the body and blood of our Lord Jesus Christ. Have not the Quakers, and the wildest sectaries and heretics, good warrant here for denying and despising the holy sacraments of the Catholic Church ordained by Christ, our Lord and God?

Thus, according to Luther, the word of Scripture and faith, i. e., the assurance of faith, alone supersedes all things; the true Apostolic Catholic Church,—the two holy sacraments,—the priesthood and episcopacy,—their divine institution and apostolic succession,—all the rites, and ceremonies, and ordinances, sanctioned by Catholic tradition. Omne quod ab omnibus, semper et ubique creditum traditumque est. And what then is left but abstract, unreal generalities, floating in a man's head? truly the religion of the head, and not of the heart.

Can we feel surprised that foreign Protestantism, the fruit of the reformation of the sixteenth century, the work of Luther, of Zuinglius, of Calvin, and Farel, and Beza,—that it is fast dwindling away, subsiding into Rationalism or Socinianism? How could a frail human structure, built on the sands of individual self-assurance, self-opinion, and the right of private judgment, withstand the wild waves of heresy and infidelity? Is it any wonder that so many warm and sensible hearts, chilled and paralyzed by a cold and cheerless abstract doctrine, without some sure ground, some real foundation whereon to build their faith, should seek for refuge, for comfort, and stay to their sinking hearts, in a Church whose fault is in excess of aid to the weak and fearful realities for the ardent and the feeling to embrace, and not in defects? I, for one, will not condemn these in their painful and trying circumstances. If their faith is built on the one only foundation, Jesus Christ, may we not in charity believe it shall stand the trial, though the wood, hay, stubble of Romanism shall perish?

I have observed already upon the passage in which Mr. D'Aubigné asserts that the word of God was hidden. It is easy for us now, in this age of Bible societies and steam-printing, to talk of the fearful famine of God's word in the early and mediæval Church. But have these empty declaimers ever taken into calculation, how long it would take one of them to make a real legible manuscript copy of the whole Scriptures, such as the few which now exist, having escaped the reforming plunderings, burnings, and destructions of the religious houses whose valuable libraries, which would not have brought grist into their mill, were special objects of anti-monachal vengeance? And this irreparable wanton havoc took place not only in England, but in France, during the 16th and 17th centuries, in Germany and Switzerland. Do those who profess such zeal for the Bible know that all the copies in manuscript existing of the Scriptures were the laborious works of the despised, yet pious monks, and but for them not a Bible would now exist? And here I would remark, that it is false to say that at any time the Church hid the Scriptures from, or denied them to, the laity. For if, by reason of the necessary time and labor and expense which copies of the Scriptures required, they could not be multiplied, yet in every service of the day, not once on a seventh day, but in seven services daily, portions of all the Scriptures were read and recited both by the priest and his congregation. And in those days of ancient Christianity, however dark and ignorant, every Christian man attended some one service of the Church daily, and many all. And it is barely possible that even those who could not read had more of God's word written in their hearts by the Spirit of God, than numbers who have the Bible always in their hands, so much in their heads and flippantly on their lips, and exhibit so little of its spirit practically in their lives.

In conclusion, I would observe generally of this work of Mr. D'Aubigné's, that it is not a history of the Reformation of the 16th century, and, except in as far as Luther was concerned, no new facts are communicated. The whole of the first volume, and two thirds of the second, are taken up with a personal history of Luther and his private friends; the last part of the second, with a biography of Zuinglius. There is no enlarged view taken of the state of religion, either before or after Luther commenced reformer—no reference to the various previous attempts made to reform the Church in Germany, in Italy, and in England. According to Mr. D'Aubigné, the Reformation was a sudden instantaneous providence of God, and Luther, Zuinglius, &c., were the chosen instruments, divinely inspired and divinely commissioned to carry it into effect; and it would seem, gifted with a far higher spiritual illumination and understanding than the Apostles. A third volume is promised, which has not yet, I believe, appeared in an English dress. And when it does, we may then perhaps ascertain more clearly, and decide perhaps more fully and fairly, whether this work has the least claim to be considered, in any respect, a fair, honest, impartial, and complete History of the Reformation.

But perhaps I have said more than is needful, and I beg therefore to subscribe myself, with sincere respect, Rev. Sir, yours faithfully,

M. W.

COMMUNICATIONS.

To the Editor of the Churchman.

THE THEATRE.

In your paper of January 30th last, in some remarks on a recent local controversy, you lay down the sound principle, that "*unlawful amusements, or the excessive pursuit of such as are lawful, involve deadly sin, and are consequently inconsistent with a state of grace.*"—And you further say, that "to discussion on the general and abstract question of amusements and recreations, our columns are open." Believing this subject to involve considerations of great importance in connexion with the Christian life, and from circumstances deserving special attention at this period, I wish to avail myself of the privilege you have given, to lay before your readers a few observations.

In a paper connected with the same controversy, and which has been published in the Churchman, and where alone I have seen it, I have been struck by the following remarks, which I extract as furnishing me with a basis for my own. The writer alleges, that he considers *theatres*, with some other fashionable amusements, as "belonging to a *debateable* subject, on which difference of opinion by no means argues difference of principle. The abstaining cannot justly be viewed as betokening 'affectation of righteousness overmuch,' nor, participation as proof of 'slavery to the world, and a love of pleasure in place of love to God.'"

In the first place, this postulate, in its general tenor, appears to me to be directly opposed to a fundamental principle of our holy religion, by which we are required supremely and habitually to love and serve God; in other words, to take his law as the rule, and his glory as the object of *all* our actions. No man can be absolved from this obligation at any time or place. Every real Christian must and does live under a habitual sense of this obligation. But we can only glorify God by the cultivation of holy dispositions, and the performance, daily and constantly, of those duties which are prescribed in the Gospel. Recreations are but relaxations, not suspensions of our duty; and though in a sense necessary to us, they are so only because of the weakness of our nature; and they must be sought in actions, indifferent in their own nature, at the worst; and which become lawful and useful from their tendency to invigorate the mind for more important duties. The use of recreation, it has been remarked, is the same as that of sleep; though there is this difference, that sleep can become sinful only by excess, whereas there are many ways in which recreations become so. St. Paul tells us, what is indeed the whole tenor of the Gospel, "Whether ye eat, or drink, or whatever ye do, do *all* to the glory of God." 1 Cor. x. 13. I do not wish to protract this argument. It appears plain, I think, that the above quoted postulate cannot stand the test of an application of this principle.

But the point in this postulate to which I wish to draw attention at this time, is that which regards *the theatre as a debateable subject*, on which difference of opinion does not argue difference of principle. I have been, long since, led to a different conclusion, and propose laying before you the reasons by which I have been brought to it.

So far from regarding this subject *debateable*, I hold that it has been decided *against the theatre*, from the earliest ages of the Church, and through its whole history, and that attendance upon the performances of the stage is *a violation of the baptismal vow.*

Those who are acquainted with the writings of the Fathers will readily admit, that the baptismal vow was, in its terms, as used in the primitive Church, almost literally the same as it now stands in our Office for Baptism. The renunciation has always comprised the same particulars: especially has the word *pomps*, from the Latin *pompa*, and the Greek πομπαι, been always retained, though sometimes it is referred to the devil, and at others to the world. For instance, Cyril, of Jerusalem, Jerome, and the Apostolical Constitutions, state it thus:—"I renounce Satan, and his works, and his *pomps*, and his service," &c. This renunciation was required in all cases from every candidate for baptism, in the same manner as now required in our own Church.

A very general opinion exists that the word *pomps*, as used in this vow of renunciation, refers merely to worldly splendor—to showy modes of dress, styles of living, &c. Bishop White tells us, however, what is the fact, that this opinion "is disproved by the history of the introduction of the term, and by the sense which has been attached to it in all ages." "The real design," he says, "of the terms *pomps and vanities*, may be best understood from the history of the introduction of them into the form of the baptismal promise. They were introduced at an early period into the Christian Church, and *were levelled at the public shows* of the heathen. The circumstance the most prominently offensive in those shows, was the idolatry accompanying them: the joining in which was considered absolutely inconsistent with the profession of Christianity. When it became the religion of the empire, the idolatry, before attached to the public games, was abolished by the authority of the government. This remedied a part of the evil only: for those exhibitions continued to be accompanied by such lewdness in words and actions, as no modest ears or eyes could bear. Hence the occasion for the continuance of the promise; and even if there had been no cause for it in the species of celebration which gave rise to the words—it is too probable, that such a degree of laxity will always exist in the state of public morals, as to produce the toleration, if not the sanction of some customs to which any one who fears God cannot conform."(1)

There is, I believe, a general agreement among writers on the Catechism, and on the Baptismal covenant, in this sentiment, that by the renunciation of the *pomps* of Satan, or the world, was and is meant *the exhibitions of the theatre*. But as this view of the subject may be new to some of your readers, I will present them with quotations from various writers who have treated of it.

Milner, reviewing the history of the first three centuries, says, "The first Christians rejected the stage entirely. A Christian renouncing the *pomps and vanities* of the world, and yet frequenting the playhouse, was with them a solecism. The profession of the dramatic art, and the profession of Christianity, were held to be absolutely inconsistent with each other."(2)

Tertullian, who lived in the second century, in his tract on public diversions, reminds Christians that the nature of their faith, no less than reason, and *the discipline of the Church*, excluded them from the public amusements: that they had nothing to do with the frenzies of the race-ground, *the licentiousness of the theatre*, or the cruelties of the bear garden.

Salvian says, "What is the first profession in baptism? What but that they renounce the devil, and *his pomps, and his shows*, and his works? Therefore shows and pomps, by our own Confession, are the works of the devil. How, O Christian, wilt thou follow the public shows after baptism, which thou confessest to be the works of the devil?"(3) *Cyril, of Jerusalem*, says, "Now the *pomp* of the devil is the madness of shows," &c.—"Be not interested in the madness of *the shows*, where thou wilt behold the wanton gestures of players, carried on with mockeries, and all unseemliness, and the frantic dancing of effeminate men.—For these are the *pomps* of the devil.(4) Both these writers lived and wrote after the abolition of idolatry.

Cave, writing of the heavenly-mindedness and contempt of the word manifested by the primitive Christians, says, "They went not to the public feasts, nor frequented the *shows* that were made for the disport and entertainment of the people; and this was so notorious, that the heathens charged it upon them as a part of their crime. Octavius, the Christian, in Minutius Felix, grants it to be true, and tells him, there was very good reason why they should abstain from their shows, *pomps*, and divertisements, at which they could not be present without great sin and shame, without affronting their modesty, and offering a distaste and horror to their minds. (See Minut. F. p. 10. Apostol. Constitutions, lib. ii. c. 62.) And indeed they reckoned themselves obliged to this by what they had undertaken at their baptism; when they solemnly engaged to renounce the devil and all his works, *pomps*, and pleasures, i. e., the sights and sports of *the theatres*, and such like vanities."(5)

Olliffe, treating of the baptismal vow, says, "By *pomps* were anciently meant those pompous spectacles and shows and sword-plays, that were set out in the pagan *theatres*, for the diversion of the people; and those other plays that were acted in memory of their false gods on the heathen festivals, to which many of our profane and lewd plays, acted in our playhouses, have not been inferior in impiety, and malevolent influence. And therefore, as the ancient Christians were bound to abstain from all these shows and customs, so ought Christians now, that are concerned for the honor of our Saviour, and promoting of true religion, not only to abstain from, but also to oppose all those other anti-Christian practices, that are every way parallel thereto, which serve only to please and gratify the flesh, and to set forth ungodliness and irreligion among men."(6)

Secker says, "Not only the heathen world had its idolatrous *pomps*, or public spectacles, and its immoral vanities, which were peculiarly meant by this renunciation at first; but that which calls itself Christian, is full of things from which a true Christian must abstain.(7)

Dr. Bray uses similar language respecting the intention of the renunciation, and its application to the modern stage; and adds, "I think it concerns all that will be secure from apostatizing from the faith of Christ, so far to reject these *modern pomps* as never to enter within those houses where these plays are acted."(8)

Archbishop Tillotson says, that many who attend the modern stage "would take it very ill to be shut out of the community of Christians, as they most certainly would have been in the first and purest ages of Christianity;" and even *Gibbon* testifies to the "pious horror" with which the primitive Christians regarded the stage.

Many different Councils of the Church—Prynne, who gives a list of them, says to the number of fifty-four, general, national, or provincial—have, by deliberate acts, denounced the stage as anti-Christian; and no question, I think, can be made, but that *players* have, through all ages of the Church, been refused admission to its communion.

Biddulph, a recent English writer on this subject, says, that, "if an attendance upon the amusements of the theatre be not an explicit breach of the baptismal vow, it will be difficult to prove that it can be broken at all;" and the celebrated French bishop *Massillon*, more eloquently expresses the same idea, in his sermon on the small number of the saved, when he says of these amusements, "every Christian ought to abstain from them: when he partakes of them, *he violates the vows of baptism*. However innocent he may flatter himself to be, in bringing from these places an untainted heart, it is sullied by being there; since, by his presence alone, he has participated in the works of Satan, which he had renounced at baptism, and violated the most sacred promises he had made to Jesus Christ and his Church."

Much further testimony of this character might be presented, but I hasten to produce the recorded declarations, now seemingly but little known, of the constituted authorities of our own Church.

In the Pastoral Letter of the House of Bishops for 1817, this subject is treated of in very decided terms. The Bishops say, "Of the exhibitions of *the theatres*, such as they have been in every age, and are at present, we do not hesitate to declare, unanimously, our opinion, that it is *a foul source of very extensive corruption*." And, in the Convention of the same year, they placed upon their journal a declaration addressed to the Clergy, urging them "to warn the people of their respective cures, of the danger of indulging in those worldly pleasures which may tend to draw the affections from spiritual things; and especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of *theatrical representations*; they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency as from the strong temptations to vice which they afford, OUGHT NOT TO BE FREQUENTED."(9)

(*To be continued.*)

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(1) Lectures on the Church Catechism, p. 9-10.

(2) Church History, i. 206.

(3) De Provident. lib. 6.

(4) Catechetical Lectures, Oxford ed. p. 260.

(5) Prim. Christianity, ii. 262. See also Hammond's Practical Catechism, p. 383.

(6) Practical Exposition of the Church Catechism, i 20.

(7) Lectures on the Church Catechism, in loc.

(8) Lectures on the Catechism, Lect. iii.

(9) Journal of General Convention, 1817, p. 46. Memoirs of the Episcopal Church, p. 445.

For the Churchman.

HOLY BAPTISM.

Man's nature is corrupt, "he is far gone from original righteousness, and inclined to evil." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." This is our state as children of Adam: to us, in this moral condition, the Gospel comes, demanding holiness. Our Maker requires that we give Him our hearts, that, overcoming our fleshly appetites, and earth-born propensities, we walk after a pattern of more than angelic purity—that of the Blessed Jesus.

This is done too, in a message professing to be good news to man. But how good news, while calling to an obedience against which his fleshly nature wars?—to a knowledge we cannot discern? Though promising a crown studded with the jewels of heaven, it cannot be good news, unless some provision is made by which we shall receive a new power—power to perceive the beauty of holiness, and to act under its guidance.

An atonement has been made for sin, a ransom has been given for our souls, but we must be actuated by a holy faith, and by nature are of the earth, earthy. Spiritual weakness and moral deformity we bring into the world with us: has the Gospel provided an immediate remedy? Does the Saviour meet us with the effect of His redemption at the threshold of life? Does he provide for us a strengthening influence, that we may be freemen, able to choose aright, and act according to wisdom? Our native depravity was not willingly assumed, and this gives hope: it is a heritage from the first Adam, tainting all our powers. Does the blessing of the second Adam operate as largely, enabling us to grow up into a holy nature? The Gospel promises aid against this "fault" of our nature, but to meet the case, it would seem that its influences must come on with the first dawnings of reason, the first operations of our minds, for thus easy does the evil of our nature work.

And God's gracious provision does meet our case, answers to our wants as naturally corrupt. Holy writ declares that Christ has established a Church—of this Church He is the Head, and men the members—through this body spiritual nourishment is diffused. Of it our children must be made members, and through it be prepared for heaven. St. Paul declares that "Christ gave himself for the Church," and did this for the express purpose "that he might sanctify and cleanse it, with the washing of water, by the word." "By the word" this is done, through the instrumentality of water—"the word" producing the sanctification "with the washing of water." Hence we see that the interpretation of the early Church was correct—it is not the word written, or preached, but the word then spoken—the power of the Blessed Trinity then invoked, agreeing with the Lord's declaration, "ye must be born of water and the Spirit," or as St. Paul teaches, "By one Spirit we are all baptized into one body"—this holy agent effecting his work through the instrumentality of water. Some consider this as only a ceremonial purification, rather symbolizing duty than promising aid,—but Christ's apostle teaches better things. For he goes on to say, that this is done "that Christ may present to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." This sacrament then was instituted, that those receiving it may be made holy; it is administered unto them that may grow into a glorious Church "without blemish." This washing is a pledge of spiritual power: in consequence thereof, a holy influence comes upon its recipient, and the second Adam has provided a remedy, adequate to the injury received from the first.

P. T.

For the Churchman.

BAPTISMAL REGENERATION.

The present communication on the subject of baptismal regeneration, and the particular train of remark to which I have been led respecting it, have in no small degree been occasioned by a very interesting article on the "salvability of the Heathen," which came but recently to my notice, although it is now some years since it made its appearance in the editorial columns of your journal. The merits of this article have indeed attracted no inconsiderable share of my attention, and I cannot, upon the maturest reflection, avoid coming to the conclusion that a legitimate view of its subject-matter, however it may at first sight appear to relate only to questions out of the province of the Church, is, nevertheless, most intimately connected in its bearing with many of the profoundest matters of our most holy faith. In our opinion, also, a right decision on this question must have an effectual tendency to settle, on the broadest and most solid foundations of catholic exposition and unity, some of the most important controversies which still agitate the Christian world.

Among others of this character, the subject of baptismal regeneration is, we may confidently affirm, one of the most important in its bearing upon the main doctrines of the Church, which has ever called forth the investigation of her members.

For our own part, we cannot conceive how any member of the Anglican Church can, consistently with her accredited teaching on the subject of baptism, and especially in its relation to the case of infants, entertain any other belief respecting the dispensations of the Gospel, than that the whole of the family of man have all shared in the reception of its miraculous gifts and blessing. Indeed, upon every other alleged view, we do not see how it is possible to avoid the conclusion that our race, which once fell in Adam under the curse, must, as a race, still lay unredeemed from that curse in despite of the quickening and regenerating powers of the second Adam.

In the infancy, therefore, of mankind, and before their arrival to a condition whereby they may through actual and wilful transgression forfeit the privilege of their redemption, they must have within them a measure of the sanctifying Spirit, and consequently by its possession the seed also of that divine gift which by the word of our Lord entitles them to be openly received into the bosom of his Church.

Although we are far from supposing that the sense or meaning of baptism is necessarily restricted to the outward sign of that sacrament, yet do we confidently believe the latter to be always an absolute vehicle of regenerating grace, where it is observed, *in all respects*, agreeably to the command. Since a sacrament consists of two parts, viz., its sign and its grace, it is certainly evident that the ministration of the former must be valueless without the latter; but it does not necessarily follow that the same spiritual and inward grace may not also be communicated without the visible and holy sign of the Church. But if we should suppose that grace is not always administered with the rite in the baptism of infants, it must, on such an hypothesis, result, that there are certain cases in infant baptism in which to them the sacrament is made void, even on the supposition of a worthy receiver, and a due ministration of the ordinance. Under these circumstances it would cease to be otherwise than the mere form of a sacrament, according to its definition by the Church. Nor is this all—for we must also suppose that the grace here is withheld, not through any thing on the part of man to frustrate its promised communication, but that the virtue and the power of the ordinance was rendered vain by an act, nay, by a rebuke of the Lord himself, in refusing his presence and his gifts to such as he has already invited, and that, too, at the moment and in the very face of a prescribed and dutiful act of obedience by his servants and ministers in the Church, and in an actual commemoration of his words—"Suffer little children to come unto me, and forbid them not."

Again, as baptism is a sacrament, and as visibility or externality is essential to it as such, may it not however be considered also in another sense, besides that of being a sacrament? Undoubtedly it may, because it cannot be denied that baptism is also spiritual regeneration itself, as well as the initiatory sacrament of the same in the visible Church. For although a sacrament cannot exist without a sign or visibility, its grace certainly may. And are we, on any good ground of Scripture, authorized to deny, in regard to the heathen, a communication to them by the same God who formed us both, and who made all nations of one blood, and who, forgiving the apostacy of Adam, still counts all mankind his offspring—can we, I say, deny to them a measure at least of that same grace of baptism which we acknowledge is given to us only through the merits of that Sun of Righteousness, whose all-pervading light "lighteneth every man that cometh into the world?"

Under every view of the subject, we must regard the grace of baptism as a distinct thing or principle from baptism considered as a sacrament, and to which an outward sign is as essential as the spiritual grace. When, therefore, baptism with the Spirit is spoken of in the Word, it does not necessarily, and in all cases, refer to it as a sacrament, or denote the visible ministration only of the same in its material accompaniment of water. Were we, indeed, to look upon the mystery of baptism with this narrow view, its efficacy would seem to us to be so tied or limited to the sacrament, that there could be no room for our belief that the heathen were not excluded from the benefit of the atonement, and that they also, as of the seed of Abraham in the Desired of all nations, may be regenerated into the Church of Christ without its name, and be partakers also of the same body and the same Spirit, although without the witness and the comfort and the manifold wisdom of her blessed sacraments.

Agreeably to the views of the Church, when an infant is baptized into her membership she takes it for granted, or to be understood as a settled fact, that the infant so presented is then actually prepared for the reception of the rite, by being already in the certain although invisible existence of her communion or faith, through the words of her Lord, "of such are the kingdom of Heaven."

If, moreover, regeneration denotes not merely the commencement of the new birth, but also its spiritual existence, condition and character, it is not only plain that it does not signify the baptism of water only, but that it is both proper and a duty to pray for it at all times—that is, for its steadfast continuance and daily enlargement to the end of our earthly pilgrimage, and I may add, even to the fulfilment of that promise when the Church and her Lord or Head shall be "one flesh" as they are now one Spirit and body in one holy baptism.

With such views, therefore, we do not see how it is possible for us to reconcile the baptismal service of the Church with the necessary qualification of preventing grace which is required for the preparation of all who receive holy baptism, unless we suppose that all infants are previously prepared therefor through the sanctification of the Spirit by the goodness of our Creator, through the infinite merits and efficacy of the ever-blessed atonement. And does not our Church most evidently suppose in her service, that all infants are necessarily sanctified with the prevenient grace of God, in order to render them worthy recipients of her initiatory sacrament, and that the ordinance is, in their case, a certain and positive medium of justifying grace? With this view, it is altogether in vain for us to attempt the showing of any difference in the real or true character of the grace which precedes and that which follows the ministration of the rite. As to the difference in degree or measure, this does not, of course, relate to the identity of the gift, nor can it at all affect its character or kind. It is by no means necessary, as some appear to think, that in order to establish the necessary and invariable connection of regenerating grace with the sacrament, that in regard to infants these were not previously endowed with its possession. That this inward grace is conferred upon them in their reception of the ordinance, besides the privilege of an outward admission into the visible Church, there can be no manner of doubt. But it by no means follows from this that the initiatory rite of introduction into her acknowledged pale excludes the supposition of a previous initiation into her invisible fellowship or communion, by the engrafting energy of the Spirit. Nor does this, in any degree, interfere with the established Catholic interpretation of our service, that the grace of regeneration is not only confirmed and sealed by the sacrament as a pledge and a witness, but that its ministration is necessarily attended with a present and immediate affusion of the same, correspondent to the solemnity and peculiar origin of its institution.

The overwhelming amount of documentary evidence which Dr. Pusey has given us in his learned work on baptism, irresistibly establishes the fact beyond all controversy, of the unanimous assent of the primitive Church, on the subject of regeneration, as being necessarily connected with a due reception of the sacrament of baptism. And, although our baptismal service is decisive and explicit on this point, yet as no small number attempt to give a different interpretation to its meaning by an indefinite and unwarranted mode of reasoning, the testimony of the universal sense and tradition of the early Church, which Dr. Pusey has brought to bear upon the only legitimate view of the subject, is, at the present time especially, to be received as an accession of no inconsiderable value in establishing the faith of those who have hitherto stood firm and unwavering, against the subtleties of a carnal reasoning and innovations of modern expositors.

In endeavoring, however, to give additional weight to the doctrine by attempting to prove a distinction between the nature of conversion and that of regeneration, the reasoning of Dr. Pusey appears to us not only extremely confused and obscure, but decidedly unsuccessful in the establishment of this point. Nor does it, by any means, follow, that we must adopt the Calvinistic view in believing that regenerating grace does not necessarily accompany the baptism of infants, unless we suppose there must be a sanctification in conversion as distinct from a sanctification in the new birth. For the school of Calvin do not believe that there is necessarily any grace whatever in infants, whether it may be called sanctifying, or justifying, or renewing, either before, or at, or after baptism, unless they be of the number of the elect, or the seed of the elect; and that all others, as a matter of course, are left to perish without the reception of grace of any kind or in any degree. Nor do they, at the same time, believe that any present grace whatever, is communicated through the sacrament, but that the gift to which it refers, if bestowed at all, is conferred in every case after, and, in many, long after the reception of the rite of which the latter is the witness only in the event of its appearance in after life.

Laicus.

(*To be continued.*)

For the Churchman.

Mr. Editor,—In the communication which you did me the favor of inserting in your last, there is an error for which I think it probable I am myself responsible. I am represented as saying:—"The difference between *allowing* a service and *enjoining* one, it must be evident, touches not the principle of the case. The canon under which Bishop Hobart professed to act, contemplates the former action; the latter is a point of mere expediency." The terms "former" and "latter" are here put in each other's place. The sentiment intended to be expressed, agreeably to the fact in the case, is, that the canon provides for a Bishop's *enjoining* a service, and that if he merely *recommends* or *allows* one, it is in the exercise of his own right of judgment on a question of expediency.

This subject, your readers will recollect, is connected with the charge which has been brought against Bishops Hobart and B. T. Onderdonk, of uncanonical and improper action in providing for the religious observance of the Fourth of July, especially if it fall on Sunday. A part of their offence has been stated to be the superseding, by a *special* service, of the stated services of the LORD's Day. A distinguished lay member of the Church has recently called my attention to the bearing on this principle of the rubrics of the Church of England. Allow me to solicit thereto the attention of your readers. The rubrics being attached to what are not inaptly termed *state services*, renders them still more analogous to the case in hand. The services, with the rubrics respectfully referred to, are as follows:—

"*Gunpowder Treason.*"—Rubric. "*If this day shall happen to be Sunday, only the collect proper for that Sunday shall be added to this office in its place.*"

"*Restoration of the Royal Family.*"—Rubric. After some special provisions for the falling of the day on certain high festivals, the rubric proceeds—"*If it shall happen to be any other Sunday, this whole office shall be used, as it followeth, entirely.*"

"*The King's Accession.*"*—Rubric. "*If this day shall happen to be Sunday, this whole office shall be used, as it followeth, entirely.*"

LOGIC.

P. S. The Bishop of South Carolina, high authority in canonical interpretation, agrees with Bishops Hobart and Onderdonk, in the construction of the 47th canon of 1832, (or, as it was in Bishop Hobart's day, the 38th of 1808,) on which they acted in the matter of the Fourth of July Service: as appears from the following extract from the Charleston Gospel Messenger:

"*Fourth of July.*—It having occurred on Sunday this year, a Prayer and Collect, as authorized by the 47th canon, were used in several of the churches of this diocese."

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* The edition of the English Liturgy from which I copy was printed in 1817.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, September 15th,
Friday, September 17th,
Saturday, September 18th.
Ember Days.

The Christian ministry is a divine institution. Those who hold it have a commission from GOD. Its duties are transactions in His name and stead. None, therefore, can lawfully and duly undertake the office unless specially appointed thereto by God Himself. He must, moreover, be enabled to exhibit evidence of his appointment. Else, the known depravity of human nature would leave it even doubtful whether profession of having received such appointment can be relied on; and, therefore, doubtful whose ministrations can be regarded as possessing the validity which can appertain to none but those performed with due authority. Evidences, however strong, of faith, sincerity, and piety, cannot be admitted as sufficient proofs of a ministerial commission, because they may be no more than outward appearances. The world and the Church have been too often deceived by them, to justify their being admitted as evidence on a point of so sacred and essential importance as authority to engage in the ministry of GOD.

Neither, then, professions of having received a call, nor any evidences of personal faith, sincerity, and piety, are such proof of a right to exercise the ministry as we must naturally suppose our gracious GOD would provide, in order to secure to His people the certainty that they are in that way of salvation—due observance of the ordinances of His Church—which He has appointed.

What is the evidence which persons claiming to be ministers of GOD should be able to give of the justice of their claim, and which the members of the Church should indispensably require?

Appointment to a divine commission can be given two ways—directly and indirectly.

When a person pretends to a direct commission—a call given immediately by GOD Himself—he must be expected to produce indubitable evidence of the justice of his claim. As has been before observed, his mere declaration to the effect, however seconded by apparent holiness, cannot be considered sufficient. With all honesty and purity of purpose he may himself be deluded; or his apparent piety may be all pretence. The vilest impostors on earth have been those who have assumed the most plausible appearances of piety and zeal.

Nor can apparent success and usefulness of ministration be admitted as proof of authority. Such appearances have not unfrequently attended the worst of causes, and even drawn misplaced confidence towards the worst of men.

Nothing short of the supernatural gifts which we are taught in Scripture were vouchsafed to those indubitably sent on GOD's errand by His immediate action, can, at any time, be admitted as satisfactory evidence that He has graciously condescended to that action in taking one to be a minister and steward of His mysteries. To listen to any claims to a direct mission to preach the Gospel and administer its ordinances, not thus attested, is dishonoring GOD by supposing that He has left His Church, in matters intimately connected with the salvation of her members, unavoidably exposed to perpetual imposition through the delusion of fanatics and the hypocrisy of pretenders.

Unless, then, he who assumes the character, and undertakes the duties, of the Christian ministry, can thus give evidence of an *immediate* commission, he is not to be accredited without proof of his having received the ministerial commission, through a medium appointed by CHRIST Himself.

When our Saviour promised His presence with His apostles "alway, even unto the end of the world," (St. Matthew 28: 20,) there was evidently implied a declaration that the ministry which had been formally conferred upon them was to continue to that remote period. As, however, there is no evidence of His designing to accomplish this by Himself interposing to give men a direct and immediate commission, we necessarily infer that He then established, as the means of continuing the ministry, a channel through which is to flow, to the end of time, the commission originally imparted by Him in person; and that He gave power to those thus appointed to appoint others with like power, who again might appoint others; that thus a ministry might ever remain in the world, possessing authority handed down, in regular succession, from CHRIST Himself. It is obvious that this only can be the divine ministry. A ministry conferred by one whom GOD has not vested with power to that effect, must be human and not divine.

He, then, only, can lawfully exercise the ministry, who has been commissioned by one who received authority to that effect through the channel in which it has passed, in regular succession, from CHRIST. Very seriously, therefore, ought every Christian to weigh the questions,—Whom did CHRIST authorize to impart the ministerial commission, with power to transfer it to others? To whom did they impart it? Through whom has it come down to us? and with whom is it now vested? The proper answer to these inquiries presents the only provided test whereby we can determine who are, and who are not, CHRIST's ministers.

DIES SANCTUS.

(*To be continued.*)

For the Churchman.

POUGHKEEPSIE, Sept. 6th, 1841.

Mr. Editor,

In the Churchman of last week, incidentally in my hands, I find two letters bearing on my former communication, and of such a nature as to demand from me prompt, though hasty notice. The one from the Rev. Secretary of the Board is soon answered. He *has* that resolution, as he says, in my handwriting; but then *he saw me copy it*, (*long after the Bishop had moved it*,) *from the Bishop's handwriting, and at the Bishop's request*, previous to the final vote, in consequence of numerous interlineations through varied motions, and this was done *at the Secretary's table, with the Secretary's pen, and under the Secretary's eye.* In this sense, then, as copyist, I penned the resolution: but as author, (to use the Secretary's very emphatic words,) "neither line, nor word, nor syllable," are mine; and in proof, I refer to the accompanying volunteer communication from a leading trustee, this moment received, enclosed to me under cover—his name, by request, being held by you for reference.

Now, under these glaring facts, how is the Secretary's "penning" argument to be viewed by me? Was he ignorant of these facts? This is impossible, for it was all transacted under his own eye; he held too in his own hand (for I myself had placed it in his hand) the resolution which I *did* pen, and which was actually under discussion; he had already too heard and seen Bishop De Lancey rise in his place, far distant from me, and move *his* resolution "as a *substitute* for Dr. M'V's;" and after my fair copy of it was made and handed in, he had heard Bishop Onderdonk state the question before the Board to be, "not on Dr. M'V's resolution, but on Bishop De Lancey's substitute." Ignorance of the facts, therefore, will not explain his denial of my assertion. But is it possible he can be ignorant of the *meaning* of this parliamentary phrase, and that it relates solely to the "inditing," and not to the "copying" of a resolution? This surely cannot be: for it would argue such culpable ignorance, the "*crassa ignorantia*" of the law, as would unfit a Secretary for his office, inasmuch as he might innocently chance to enter on his minutes—with great truth, doubtless, yet much to the annoyance of some honorable members—that he, the Secretary, "penned" their speeches for them. But if neither of these be possible, what third alternation remains, save that which is more impossible than either, viz., that he willingly used the quibbling artifice of an ambiguous phrase, in order to cast discredit on an opponent's assertion. *But this, Mr. Editor, cannot be.* The shallow and base sophism which even the heathen logician spurned, pronouncing it to be utterly unworthy of the honest and candid mind, this may not be attributed to a Christian brother under any alternative.

But in thus rejecting the wording of the "substitute," I seek not to cast from me the *odium* of being the "originator" of the measure, though still in a form very different from that in which it eventually passed; and if odium there be, would willingly withdraw all share of it from the mover of the substitute to my resolution—who moved it, it seemed to me, rather as a measure of peace than as being an advocate for the Board's action. I draw not back, I say, from the responsibility: all I ask is, that the "measure," so far as imputable to me, may be argued against me on the wording of *my own* resolution, and not that of another; and on this plain ground of equity and justice I stand. The only favor, therefore, I ask of the Secretary, is, that he may begin any further comments with giving his readers the original resolution; he will find it among his official papers, "*in the same handwriting*," it having been regularly handed in to him, and never by me withdrawn from the custody of the Board.

One further observation: Though fathering the odium, I cannot yet take to myself the full credit the Secretary seems willing to put upon me, of carrying this measure through the Board singly, and in opposition to the will of its members. Such truly would be another novelty in parliamentary proceedings. The truth is, Mr. Editor, I was urged and solicited, both in and out of the Board, and both before and at the time of its meeting, to move in this measure, as one imperatively called for; under others' sanction, therefore, I acted, though under my own sense of duty in moving it; little fitted, perhaps, in other respects to take the lead—but not wholly, at least in this—that of making light of the foreseen penalty of invidious interpretation that awaited whosoever "moved" in it.

But to pass from these personal matters, which but for the Secretary's strange "equivoque" would not have been called forth—the letter of my Rev. Brother, Professor Ogilby, deeply grieves me. I grieve that my course or language in this matter has given him pain—and still more that he thinks I have given it needlessly or willingly. So far as it could have been avoided and has not been, instead of justifying, I humble myself for it, and pray his Christian forgiveness,—but having done that, let me beg him too to employ his own good sense in drawing the line of distinction, in such cases needful, between the feelings of a Friend and the duties of a Trustee. In the latter case, individuals are unknown—principles alone are recognized, and neither fear nor favor can enter in. This rule of action my friend cannot but acknowledge the just one, and I pray him to give me the benefit of its justification, and to believe that, so far from intentionally wounding his feelings, the fear of it, though it could not alter my sense of duty, yet left me but little pleasure in doing that duty. Having said thus much as to motives, let me now reply somewhat to his complaints. The explanation of which he complains, was one, as he well knows, not *volunteered* by me. It came forth in answer to personal calls, both editorial and anonymous; nor was it given till I deemed it my duty to the Seminary to give it; and so far as regards publicity of the facts, let the Rev. Professor, I must say, thank his own pen, for few would have heard of them, and surely no stir ever been made about them, whether in or out of the Board, but for his own unadvised letter communicating the same to the columns of the Churchman.

The language of the Professor again erroneously implies what that of others openly affirms, viz., that the *real* subject of condemnation was the Professor's ministerial act of "baptism by immersion." Permit me to assure him that such an idea never intered into *my* mind, nor that of those who conversed with me. As a Churchman I recognize that practice, and as a lover of primitive usage I reverence it. Still, however, would I appeal to him, whether it be becoming, to bestow contemptuous phrase upon the "font of sprinkling"—whether it be prudent, to give a handle to the adversary by symbolizing with them in the unconsecrated place of its performance—or charitable, needlessly to alarm tender consciences, by the exhibition of it on doubtful grounds, in the case of those already admitted by the Bishop to confirmation, and registered by faithful pastors as worthy communicants? For myself, I think there *is* danger, and therefore, although as a Trustee I could not, and did not, yet still as a friend, willingly would I, remonstrate with him against all such dubious acts, and not dubious language. As a Trustee, however, I arrogated not the right, and confined my resolution simply to the point of *Academic* Discipline, and that in reference solely to the Seminary's guardianship over its matriculated Students.

This brings me to the Professor's last subject of complaint, that I overlooked the "explicit declaration (in his letter) of having sought and obtained Bishop Onderdonk's approval before performing the baptism." To this charge I answer, that such "explicit declaration" was noted by me at the time in his letter as being very *un*explicit; asserting merely "the Bishop of the Diocese was *consulted* by me"—a qualified assertion, and but borne out by the Bishop's own statement before the Board—an "opinion," but not responsible advice or direction. Now, to this eventual point was my motion addressed, to ascertain *where* lay, over the Seminary's matriculated Students, such "responsible" guidance. Were they there as "sheep without a shepherd?" Surely not. But if not, under whose charge? That was the vital question which my resolution went to open, but which the Board refused to entertain.

I am happy, however, to see that Professor Ogilby maintains that there is such "cure" within the Seminary, and that he places it in hands where doubtless it would be wisely placed—the Bishop of the Diocese. But until the action of the Board, *constitutionally* it is not there, nor *practically*; and the Bishop in accordance, so stated the fact, that the Students were left at liberty to choose, and that some even connected themselves with no pastor, and that for such neglect there was no remedy provided.

This, then, Mr. Editor, was the error aimed at by my resolution, *to bring under a recognized responsibility, what is now vague and homeless—the pastoral relation of the matriculated Students of the Seminary.* To provide such for them, I cannot but deem it a paramount duty of the Board, and for this principle I shall continue in my place to stand up, (GOD willing,) whomsoever it may offend, or to what misconstructions soever it may expose me; though still it may be (as I now bethink me from the trouble he has on this occasion given me) that while my friend, the Secretary, holds the pen, I may be somewhat more careful against "clerical errors" in the minutes. Apologizing for my long and hurried communication, which I promise you shall be the last,

I am, respectfully and truly,
Your friend and brother,
JOHN M'VICKAR.

To the Editor of the Churchman.

Rev. and Dear Sir,—I was present at the meeting of the Trustees of the Seminary on the 24th of June last, and my testimony may reconcile statements unfortunately conflicting.

The resolution in relation to the ministerial acts of the Professors was essentially, if not entirely, Dr. De Lancey's. The subject was introduced by Dr. M'Vickar, who friendly consented to accept the resolution as a substitute for his own. Many amendments were proposed and negatived, or withdrawn, and the phraseology was altered several times by the mover, or with his assent; so that the original became defaced and illegible—and, upon somebody's suggesting that it should be copied off fair, Dr. M'Vickar, who sat convenient to the table, politely offered to do it; thus, his acting as the amanuensis, accounts for the paper being (as we are given to understand it is) in his handwriting.

H.

For the Churchman.

"THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST."

This title, recently adopted by the Church Missionary Society in England, is worthy of deep consideration by the friends of "Domestic and Foreign Missions" in the United States. In the humble opinion of the writer, it presents an opening for a fair division of labor between the eastern and western hemispheres. England has the men and the means to carry out the work of the Gospel in the whole of the eastern division, and evidently shows her intention not to operate in the western.

Without retrospecting as to the amount of good that has resulted in proportion to the means used, or how much more good might have arisen from a different appliance of those means, it has long appeared to me that the *western world* is ample field for our labors, and far more extensive than we can cultivate. It is our legitimate ground, largely of our own destitute household of faith, and needing all our energies. Here is foreign and domestic soil requiring vast improvement. Texas destitute, with a rapidly increasing population from among our own people. The western part of our States calling loudly and pressingly for aid,—even the missionary of our own diocese not suitably provided for,—are subjects for deep reflection, sympathy, and Christian charity, forming a vast field for the exercise of our benevolence.

The part of Africa peopled from our shores has a fair claim upon our charities, and should be an exception to the rule of departure from the western land; all else I would leave to Great Britain.

With this concentration of our labors, and putting forth new energies, we may confidently look for the blessings of a plentiful harvest.

Sow that land first which is of the easiest cultivation, so shall the fruit thereof nourish and support the laborers while subduing the harder soil: this won't conflict with the principle, that, "THE FIELD IS THE WORLD."

THE CHURCHMAN.

SATURDAY, SEPTEMBER 11, 1841.

BISHOP ONDERDONK, having completed his Summer Visitation, has returned to the city in excellent health, and much gratified, as usual, with what he has seen of the state of the Church in the different parishes which he has visited. The bishop is now absent in Connecticut, in order to unite in some official duties with Bishop Brownell, at the request of the latter; but is expected to return again to the city in the early part of next week.

FAMILY AND PRIVATE PRAYERS. *By the Rev.* WILLIAM BERRIAN, D. D., *Rector of Trinity Church, New York. Third edition revised.* New York: Published by Swords, Stanford & Co. 1841.

We rejoice sincerely and consider it not a little creditable to our community, that a work of such undoubted excellence as this, should have reached a third edition. The prayers are chiefly compiled either from the Liturgy or from the devotions of Bishops Andrews, Hickes, Taylor, and others of the same school. The author, however, has re-written them, and so given the whole the unity of an original work.

The remarks which follow have been sent us by a correspondent and are such as we can cordially adopt.

DR. BERRIAN'S FAMILY PRAYERS.

In looking over a new and enlarged edition of Family Prayers, recently published by Dr. Berrian, of this city, we have been so struck by its varied beauties, and intrinsic value, that we are anxious to call attention to it through the columns of our journal. At a time when devotional works are abundant and constantly multiplying, labor in this department of Christian authorship must have been sustained by other than expectations of emolument or general notice. There are, however, features in the work to which we allude, amply deserving of both. Seldom, if ever, have we met with devotional breathings more fitting to ascend from the domestic altar to the Majesty on High. Specially noticeable is the admirable manner in which the treasures of our Liturgy, and the kindred aspirations of some of the Elder Divines, are interwoven with the pure diction of the author, and we discover in almost every petition and thanksgiving a rich savor of that fervidness and spirit, which characterized the Fathers of our Church in their intercourse with Heaven. We notice, moreover, on the part of the author, a laudable desire to render participation in family worship more fixed and personal. With this view, he has introduced responsive versicles, and occasionally, litanies, which, while they require individual attention, cannot fail, we think, to enkindle serious and solemn emotions. It may be urged, that in the adoption of this work, several copies will be required in every family. But will this be deemed an objection by parents who are anxious to promote the religious training of their children and dependants? Will it not rather be deemed a most excellent provision, calculated to enliven the circle of household worshippers, and render their oblations more like a united approach to the throne of grace? Appended to the daily family prayers, are those of a private character, suitable to the manifold vicissitudes of life, and among these we are pleased to find many, which a false and overweening delicacy would perhaps have proscribed. Those which relate to seasons of sickness and death are peculiarly impressive, and evidently are the outpourings of a heart recently conversant with both. Other excellencies, with which the volume abounds, we will not enumerate, and would only add, that after a careful perusal, we deem it admirably adapted to the sphere of our communion.

A BOOK FOR BEGINNERS: *or, a Help to Young Communicants: That they may be fitted for the Holy Communion, and receive it with profit.* By S. PATRICK, D. D., *sometime Lord Bishop of Ely. First American from the seventeenth English edition.* New York: Published by the General Protestant Episcopal Sunday School Union, Depository 28 Ann-street. 1841.

The Sunday School Union have never published a better book than this, nor one more proper for such a society to issue. It will meet the case of hundreds who want just such plain instructions as Bishop Patrick has given. We would strongly recommend the book, and as strongly recommend the Society to give us more publications from the same and similar sources.

POPLAR GROVE; *or, Little Henry and his Uncle Benjamin. A Tale for Youth.* By ESTHER COPLEY, *author of "Early Friendships," "Cottage Comforts,"* &c. New York: D. Appleton & Co. 1841.

HAPPINESS, *its sources described, and mistakes concerning it corrected.* By J. A. JAMES. New York: D. Appleton & Co. 1841.

We give the titles of these books as a due acknowledgment of the attention of the publishers, although we have not yet found time to read them. The latter is a small pocket volume, and very handsomely got up.

DEATH OF THE HON. GIDEON LEE.—We have neglected to notice the death of Mr. Lee, which took place at his residence, near Geneva, on Saturday, the 21st ult. The following is from the Commercial Advertiser of the 25th ult.:

"Mr. Lee has filled a wide space in the city of New York, not only as a man of business, but in its public concerns. He was a native, we believe, of the town of Lee, Massachusetts, where he was trained to the leather business, in which he engaged in this city, many years ago. He was a man of great activity and energy, both of body and mind. His business career was one of long and high prosperity, and an ample fortune was the consequence—from which he contributed liberally to every call of charity, and for every commendable public object requiring his aid. He was a member of the Episcopal Church, and his walk and conversation were in unison with his profession."

Palmer's Treatise on the Church, (edited by Bishop Whittingham,) and Churton's Early English Church, (edited by Bishop Ives,) Sutton's Discere Vivere, or Learn to Live, and Spinckes' Devotions, selected from the writings of Archbishop Laud, Bishops Andrews, Ken, &c., now publishing by D. Appleton & Co., will all be ready for delivery about the 1st of October.

We hope that our readers will supply themselves with the entire series of the Devotional Library, consisting of Patrick's Heart's Ease, Patrick on Prayer, Sutton on the Sacrament, &c. &c., as far as published.

It is proper for us also to acknowledge the receipt of the Catalogue of D. Appleton & Co., which we would recommend to the attention of the clergy visiting the city.

Bishop Ives's Charge, Two Discourses of Bishop Hopkins, and a volume of Bishop Chase's Reminiscences, will be noticed in our next.

We have received the American Eclectic for September, and the Patriarch, a new Family Magazine, published by George A. Peters, Brick Church Chapel.

The Rev. Henry L. Storrs, having removed into this Diocese from that of Western New York, and been received, has changed accordingly his canonical residence, and become Rector of St. John's Church, Yonkers, Westchester county.

The Rev. John H. Hobart, Deacon, having removed from this Diocese to the jurisdiction of the Right Rev. Jackson Kemper, D. D., Missionary Bishop, and been by him received, has changed accordingly his canonical residence.

Bishop Onderdonk has received from the Wardens of St. Ann's Church, Morrisania, Westchester county, the canonical certificate of the election of the Rev. Arthur C. Coxe to the rectorship of the parish.

The Bishop requests us to call the attention of the Parochial Clergy and Missionaries of the Diocese to the following form, recommended by him for their annual reports:—

Baptized, Adults ——
Children ——
Total ——

Confirmed —— [*In this number should be included all belonging to the parish, whether confirmed therein or elsewhere, and not those of other parishes who may have resorted thither for confirmation.*]

Marriages ——
Funerals ——

Communicants. Added as new communicants ——
Removed into the parish ——
Removed from the parish ——
Died ——
Present number ——

Catechumens —— [*Under this head, let there be included, distinguished as occasion requires, all the children and others of the parish who are under a course of instruction in the Church Catechism; members of other classes for religious instruction; and Sunday scholars.*]

Contributions. The Education Fund of the Education and Missionary Society of the Diocese ——
The Missionary Fund of the Education and Missionary Society of the Diocese ——
The Episcopal Fund ——
The Diocesan Fund ——
[*Contributions to the above-mentioned four objects are required by the Canons to be made annually by every congregation. The following are also hereby earnestly recommended.*]
The New York Bible and Common Prayer Book Society ——
The Protestant Episcopal Tract Society, New York ——
The General Theological Seminary ——
The General Protestant Episcopal Sunday School Union ——
The Board of Missions of the Protestant Episcopal Church in the U. States ——
[*Distinguishing, as occasion requires, between Domestic and Foreign Missions.*]
In the City of New York, The City Mission Society ——
Other objects connected with the Church ——
[*Distinguishing as occasion requires.*]

Remarks. [*Under this head let there be included, according to the Canon, all matters, other than those above specified, which may throw light on the state of the parish; especially*, The number of times divine service has been celebrated on Sundays, on holy days, and on other days;—The number of times the holy communion is administered;—The frequency with which children have been instructed or examined in the Church Catechism by the minister, openly in the Church; and, The number of catechists who aid the pastor in Sunday school or other catechetical instruction.]

TO CORRESPONDENTS.

"A Layman" is received, but the editor has not yet found time to comply with his request.

"W. A." is under consideration.

"J. W." (No. 3) and "S. W. C." in our next.

Perhaps the object of "Δ Η Σ" will be gained by what appears in the present number, and without the publication of his article; if not, we will insert it in our next.

From the Spirit of Missions.

Domestic Committee, July 30, 1841.—The Rev. G. S. Davis, the Rev. B. Halsted, and the Rev. A. Phelps, were appointed missionaries in Indiana.

Missionary Notices, (Domestic.)—The Rev. R. F. Cadle has been transferred from Prairie du Chien, Wisconsin, to Prairieville and vicinity in that Territory; and the Rev. W. Adams, the Rev. J. L. Breck, and the Rev. J. H. Hobart have also been assigned to the same place and vicinity. The Rev. C. B. Stout has resigned his appointment as a missionary in Michigan, and become the rector of a parish in western New York.

The Rev. G. S. Davis, the Rev. B. Halsted and the Rev. A. Phelps have been appointed missionaries within Bishop Kemper's jurisdiction for Indiana.

Funds for Domestic Missions.—The Domestic Committee have received from the contributions of the Church, since the Annual Meeting of the Board, (two and a half months,) $2023 24; and since that time their payments have amounted to $6994 98. The necessity for further and prompt remittances in order to enable them to meet the dues of the first of October, is obvious.

It will be seen that the number of missionaries has been increased by several recent appointments: and further applications are pending.

Mardin.—The Rev. Mr. Southgate, on the 14th of May, had proceeded three days journey beyond Trebizond, on his way to Mardin. His principal objects in this visit are, to make known to the heads of the Syrian Church, the Episcopal Church in America, to offer aid in the education and improvement of the people, to ascertain the present state of the Syrian Church and the moral condition of the people, and to arrange, if practicable, for the commencement of a mission.

"In myself," says Mr. S., "I deeply feel that I am wholly insufficient for a work of such surpassing magnitude and importance. But I should do dishonor to the goodness and power of GOD, if I did not also feel that his strength is sufficient for me. In that strength alone I go. I have trusted it heretofore, and it has never failed me. I trust it again with renewed confidence, and though it must cost me the most painful separation that earth can know, and though from my going alone it must be attended with incessant and severe trial—a trial which my experience has taught me but too truly to estimate—I am enabled to look forward to it with confidence and hope and joy."

Texas.—At Matagorda, the Rev. Mr. Ives reports that the Church has now taken externally the stand which the population and means of the place will allow. The great work before him being the increase of piety in the hearers of the word. The whole community appeared to desire that the Church in their midst should prosper. The extreme heat had rendered it unsafe to attempt more than one service in the day (5 o'clock, P. M.)

The Rev. Mr. Eaton reports from Galveston, that in consequence of the encouraging amount subscribed for a church, and the liberal facilities afforded for its erection by Mr. Charles Power, an English merchant, resident in Galveston, measures had been taken to commence the building. A neat Gothic structure 40 feet by 70 is in progress, to be completed by the 1st of January next, and not to exceed in cost $4400. For a part of this sum, the parish relies upon aid expected from the United States. A memorial has been forwarded from this parish praying for the appointment of a missionary bishop for Texas, at the approaching General Convention.

From the Episcopal Recorder.

Ohio.—Bishop M'Ilvaine has just completed a visitation of the Western Reserve, in his large and important diocese. Confirmations were held in several places, and a new church consecrated at Unionville.

The corner-stone of a church was laid at Wooster—the building to be soon completed and paid for. The Sunday after the bishop's return to Gambier, he held an ordination in Rosse Chapel, when Richard S. Killin, a graduate of Kenyon College, and afterwards a student of the Theological Seminary of Ohio, was admitted to the order of deacon. The candidate was presented by the Rev. Mr. Wing. The sermon by the bishop.

Association at Westchester, Pa.—The services of this meeting last week were unusually interesting, and we hope profitable to the people. The pastor of the church, the Rev. G. T. Bedell, was favored with the presence and assistance of the Right Rev. Bishop Moore of Virginia, the Rev. Dr. Lee, bishop elect of Delaware, and six other brethren in the ministry. There was a deep interest manifested in the services of worship and instruction by the congregations attending, during the whole period from Thursday until Sunday night. The warm-hearted exhortations of the venerable bishop added much to the delight and profit of the occasion. In him the age of fourscore years has had power to chill no current of feeling; his zeal and energy in speaking are far beyond the ability of his bodily strength to bear. What an example was it to the younger men around! Which of them did not feel rebuked and encourged by it?

Ordination.—On Sunday morning Bishop Moore, at the request of Bishop Onderdonk, admitted Mr. Bedell to the holy order of priests. The morning prayer was read by the Rev. Richard C. Moore of Elizabethtown, N. J., and the sermon was preached by the Rev. Dr. Lee, from 2 Cor. vi. 1. "We then as workers together with him, beseech you also, that ye receive not the grace of GOD in vain." The candidate was presented by the Rev. Dr. Tyng. Rev. Dr. Lee and Rev. Dr. Tyng, and Rev. Messrs. Hilton, Moore, and Claxton, united in the imposition of hands. The occasion was rendered peculiarly interesting to all engaged, from the promising circumstances of the Church and the very delightful associations connected with the candidate, the only son of one who has never been excelled in our Church for popular eloquence of manner, and a faithful and profitable dispensation of the Gospel. May GOD mercifully grant to the son, the wisdom, purity, and power of the father!

The Rev. Sturgis Gilbert, of Hobart, has accepted a call to St. Timothy's Church, Westford, Otsego county, New York; and wishes all communications to be directed to him at that place.—*Christian Witness.*

Ordination.—On Saturday, the 28th of August, in St. James' Church, Greenfield, the Rev. John Blake, chaplain in the United States army, was admitted by the Rt. Rev. Bishop Griswold to the holy order of priests. The sermon was preached by the bishop. Prayers were read by Rev. Dr. Clark, of Northampton, who, with the Rev. Messrs. Strong, of Greenfield, and Pearson, of Ashfield, assisted in the laying on of hands. The bishop preached in St. James' Church the evening previous, and administered the rite of confirmation to five persons.—*Ib.*

GENERAL THEOLOGICAL SEMINARY.

Proceedings of the Board of Trustees at their Special Meetings in November and December, 1840; and at their stated Annual Meeting in June, 1841.

(Continued.)

Rev. Dr. Barry, in behalf of the Committee on "the Examination of Students," presented the following report:

"The Committee appointed for the examination of the students of the Theological Seminary report:

That they have performed the duty assigned to them with unremitting attention during the three days specified for the exercises above referred to. The nine members of the Committee being divided into three sub-divisions, or sections, with each a Chairman, to report to the Chairman of the whole, a satisfactory aggregate of information was thus obtained in regard to all the classes examined.

The examination of the First Class in the department of the Nature, Ministry, and Polity of the Church, was conducted in a thorough and ample manner. Attention was given to the nature of the Christian Church, as set forth in Holy Scripture and Primitive Christian Antiquity; to the arguments in support of Episcopacy, and to those in favor of Liturgical forms of Worship, by the Professor of Systematic Divinity.

The class was also examined, most searchingly, on the Existence and Unity of GOD; the relation of GOD as Father to the Son; the Pre-existence and Divinity of the Son; the Messiahship, Mediatorial Offices, Incarnation, Atonement, and Resurrection of JESUS CHRIST; the Personality, Divinity, and Precession of the Holy Ghost; the Rule of Faith; the Depravity of Man; the Necessity and Influence of Divine Grace, Justification by Faith, and the Sacraments. Your Committee were well satisfied with the answering of this class in the Hebrew, with some few exceptions. They had read 28 chapters of the Book of Job, from the beginning.

Of this class, now to bid adieu to the Seminary, your Committee beg leave to express their approbation; and they feel persuaded that they will do credit to the Institution and Professors, under whose auspices they have been thus prepared to be useful in the discharge of the Pastoral duties of the Church.

The Middle Class were examined on the first day of the examination by the Professor of Biblical Literature and the Interpretation of Scripture. The class had read with him, during the session, the first Epistle to the Corinthians, with about half of the second Epistle; the whole of the Epistle to the Hebrews, Ephesians, and Colossians; and important parts of the Philippians. Lectures had also been delivered to them by the Professor on different portions of the Hebrew Scriptures having reference to the Messiah.

The class was examined on the first chapters of the Epistle to the Hebrews, part of the 1st Epistle to the Corinthians, and portions of the Epistle to the Ephesians. The examination was, in general, highly satisfactory, showing the students to have been well instructed in the analysis and interpretation of those portions of Scripture upon which they were examined. *On the 2d day*, the class was examined by the Professor of Ecclesiastical History. They commenced their course with him early in January, on the History of the Church, from the close of the 2d to the close of the 10th century, according to Mosheim. The examination was, in general, satisfactory.

On the 3d day, the class was examined by the Professor of Oriental and Greek Literature in the Hebrew Scriptures. They had attended him once a week, and had read with him from the 52d chapter of Isaiah to the close of the Book of Jeremiah; the first 8 verses of the 23d chapter, and the 31st chapter from the 31st verse to the end of the chapter; the first three chapters of Hosea; the whole of the Book of Joel, and the 4th and 5th chapters of Micah. They were examined on part of the 52d, 53d, 54th, 58th, 59th, 60th, 61st, 62d, 63d, and 66th chapters of Isaiah; Jeremiah, parts of the 23d and parts of 31st chapters; and on the 5th chapter of the Prophet Micah. The examination with the Professor, with scarcely an exception, was all that the Committee could have wished. On the whole, the Committee were satisfied with the proficiency displayed by this class. There were two or three, however, who did not creditably sustain their examination; and whom the Committee have reason to presume to have been remiss in their studies. Their names have been reported to the Faculty.

The Students of the Junior Class have studied with Professor Ogilby, the History of the 1st and 2d centuries of the Christian Church, on which they were examined, and acquitted themselves with a reputable measure of proficiency. They have also studied Henry's Compend. of Christian Antiquities. They have studied with Professor Turner the Gospels and a part of the Acts; on portions of which they sustained a respectable examination.

The Junior Class have attended the Professor of Hebrew four times a week. They have read, during the year,

Genesis, 1, 2.

Psalms, 1, 2, 16, 22, 40, 42, 45, 92, 110.

Isaiah, 1, 7, 8; 6 verses of 9th, 11, 12, 13, 14, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50.

All which is respectfully submitted.

Edmund D. Barry, *Chairman.*"

The following communication was received from the faculty:

The Faculty of the Theological Seminary beg leave to recommend to the Trustees the following members of the Senior Class, for receiving the usual testimonial at the ensuing commencement, viz:

William Adams, J. Lloyd Breck, Alexander Burgess, John A. Childs, Azel D. Cole, A. Cleveland Cox, J. Turner Cushing, Wm. Dehon, Samuel Goodale, Whiting Griswold, J. Steinfort Kidney, Alfred M. Loutrel, David M'Ilvaine, James W. Miles, Robert M. Mitcheson, Russell Trevett, M. Van Rensselaer, Robert Washbon, Benjamin Watson.

J. H. Hobart, of the same class, is also recommended for the usual testimonial, modified with respect to the last examination in Hebrew; he having been prevented by diseased eyes from attending fully to the study of that language.

Wm. B. Otis, having been absent since the beginning of the present month, in consequence of a call from his Diocesan, and Thomas L. Randolph, having been permitted to absent himself from the last examination in consequence of domestic affliction, and the Faculty deeming them fully competent to pass the examination, do recommend them to the Trustees for the usual testimonials.

Signed by order of the Faculty.

Benj. T. Onderdonk, *President.*

Clement C. Moore, *Secretary.*

June 24, 1841.

Resolved, That the above mentioned members of the Senior Class receive the usual testimonials under the seal of this Board, and signed on the part of this Board by the Committee which may be appointed for that purpose, and by as many others of the Trustees as may be convenient.

The following gentlemen were appointed the Committee to sign the testimonials.

Bishops Hopkins, De Lancey and Whittingham; Rev. Drs. Creighton and Mead; Messrs. Nicklin and Wells.

On motion of Bishop De Lancey.

Resolved, That, in the judgment of this Board, no testimonial ought hereafter to be conferred upon any Student withdrawn by his Diocesan for the purpose of ordination prior to the commencement.

The resolutions offered yesterday by Bishop Whittingham were called up, and the following proposed by Rev. Dr. Milnor as a substitute, and accepted by the mover of the original resolutions, was adopted by the Board.

Resolved, That a Committee be appointed to inquire concerning the expediency of extending the course of study in the Seminary to four years; and should such extension be deemed by them expedient, that they have power to confer with the Faculty, and to prepare a plan for a course of study; and that they be instructed to report to this Board at its approaching triennial meeting.

The following gentlemen were appointed by the Chair:

Bishops Whittingham and De Lancey; Rev. Dr. M'Vickar; Rev. Mr. Higbee; Wm. H. Harison, Esq.

The Board adjourned, to meet to-morrow in St. Peter's Church, after the exercises of the Commencement.

(*To be continued.*)

From the Chronicle of the Church.

LAYING OF THE CORNER STONE OF THE NEW CHURCH IN RIDGEFIELD.

Mr. Editor:—You may be pleased to know, that the corner stone of a new church edifice, for the use of St. Stephen's Church, Ridgefield, Connecticut, was laid by the rector, the Rev. Warner Hoyt, on Thursday, August 12th, 1841.

There were present of the clergy, the Rev. A. S. Todd, the Rev. Dr. Mead, and the Rev. Messrs. Short, Ogden, Wiltbank, and Purves of this Diocese, together with the Rev. Mr. Leacock, of the Diocese of New Jersey, now officiating at Westport, in this State, and the Rev. F. F. Peake, of St. Louis, Missouri, now temporarily in New England.

The regular evening service was held in the church previous to the laying of the corner stone, and an appropriate discourse preached by the Rev. Dr. Meade, to a very large and attentive congregation. On the ground, a very suitable address, which was listened to with great attention, was delivered by the Rev. A. S. Todd.

The intended edifice now begun, will be the *third* erected by this parish. The *first* built, as nearly as can be ascertained, about the year 1741, was 36 feet by 26, and was so badly injured during the war of the Revolution by being employed as a place of deposit for the public stores, and by being set on fire by the British forces, on their retreat from Danbury in the spring of 1777, as to be, at the close of the war, entirely unfit for use. During the year 1785, another church was erected, 42 feet in length, by 32 feet in width, and of very plain appearance. This church is now occupied by the congregation, and will be so until the completion of the new one; and although considerable improvement has, at various times since its erection, been made in it, yet, a regard to the comfort of the worshippers and the welfare of the parish, seemed imperatively to demand the building of a new and more commodious house of worship. This has accordingly been begun in a most excellent spirit, and with sufficient funds secured, to prevent any fears that the parish will encounter any pecuniary embarrassment, in completing the work, in a neat and substantial manner.

The building is to be of considerably larger size than that now occupied by the congregation.

I am, very respectfully,

Yours, &c. W. H.

From the London Church Intelligencer.

LAW OF MARRIAGE.

Some ambiguity having arisen, through the brevity of the report of what fell from the Bishop of Llandaff on the occasion of presenting a petition in the House of Lords, praying for a revision of the marriage laws, a correspondent has transmitted to us a letter from his Lordship, in which he states what he really said. The following is an extract from that letter:—"I observed that the petition was probably intrusted to me in consequence of my having declared without hesitation that the marriage of the sister of a deceased wife was not prohibited by the Levitical law. I went on to say, that neither did I regard it as forbidden by the law of nature, nor indeed as far as my experience went, was it condemned as a moral offence by public opinion in this country. Still as many objections had been advanced against any relaxation of the law in that particular by a right rev. prelate, whose opinions were deserving of the highest respect, I must not be considered as an advocate for the measure in presenting this petition. It was a measure connected with many interests of the deepest importance, and ought not to be adopted by the legislature without the most mature deliberation. Such, as far as I recollect, was the substance, and very nearly the language, of my observations."

BETHNAL GREEN CHURCHES.

The plan suggested by the Bishop of London, to erect ten new churches in the parish of Bethnal-green, containing a population of more than 75,000, has, as the public are aware, received considerable encouragement. Schools and parsonage-houses are to be connected with each church. Progress has been made in the erection of four churches; two others are about to be commenced, and there is every prospect of sites for the remaining four being obtained by gift or purchase. The bishop has sanctioned a plan for hiring two or three houses in the centre of the parish, in which the clergymen to be appointed to the different churches may forthwith reside, being licensed as additional curates, and entering upon their duties immediately, without waiting for the completion of the churches. The Rev. Bryan King, incumbent of St. John's, has consented to join in this arrangement. A sum of £18,000 is still wanted to complete the important work of supplying church room and pastoral superintendence for this poor and populous parish. Sermons were preached on Sunday morning in aid of the undertaking, by the Lord Bishop of London and the Bishop of Lichfield and Coventry.

CONVERTED WESLEYANS AT BOLTON-LE-MOORS.

A remarkable conversion has lately taken place in the town of Bolton-le-Moors, Lancashire, of a congregation of Dissenters in connexion with the Methodists. The minister, the Rev. Thos. Berry, had long been thoroughly dissatisfied with the whole system of dissent; and at length he mentioned the subject to some of his people, and ascertained that they also shared his sentiments. He then waited upon the vicar of the parish, the Rev. James Slade, to whom he had been previously known for several years. The Vicar communicated the case to the bishop, who, being satisfied with Mr. Berry's acquirements and religious opinions, agreed to ordain Mr. Berry, and appoint him as preacher to the chapel, under the Established Church. The members of Mr. Berry's congregation have accompanied the preacher with the exception of a few persons holding extreme opinions, chiefly political. The chapel has been licensed, and is to be consecrated as soon as the pecuniary arrangements are completed. It was opened by the vicar for Divine Service, in connexion with the Church, on the first Sunday in May. It is further remarkable, that when Mr. Berry first named the subject, in the place, he received this answer—"Whether you are tired of dissent or not, I am; and intend immediately to enter at one of the Universities;" and further, out of seven local preachers attached to the chapel, six have come over to the Church. The whole transaction reflects credit upon all the parties concerned; and there is little doubt that such conversions would be frequent, if the opinions and wishes of parties could be ascertained, and adequate facilities were given.

Recently seven preachers of the Independent invention, went over to America, and since have been ordained (seeing their errors and the invalidity of their ministration) by the Bishops of the Church.

These are days in which dissent does not stand in the highest repute, betraying, as occasions for its manifestation develope themselves, a worldly and a political character: not ashamed to league itself with the Papist and the Infidel in unnatural alliance to serve its ends, but thus leaving to the Church the distinguished honor of being the staunch and immovable bulwark of sound Christianity. Many have forsaken the crooked paths of dissent; and of its preachers, not a few (I have a little pamphlet on my shelf which speaks of about twenty) have forsaken their vocation and become genuine ministers of a genuine Church, by the imposition of the hands of the bishops.—*My Parishioner Cautioned*, p. 8,—"I am much more sensible of the evil of schism, and of the separating humour, and of gathering parties, and making several sects in the Church, than I was heretofore. For the effects have shown us more of the mischiefs."—*Richard Baxter, a dissenter.*

WELCH CHURCH FOR THE METROPOLIS.

A meeting of noblemen and gentlemen connected with the principality of Wales was held lately at the Thatched House Tavern, for the purpose of opening a subscription to defray the expense of erecting a Church in the metropolis for the performance of divine service in the Welch language. Earl Powis was in the chair, and Sir Benjamin Hall, Bart., was appointed treasurer. The subscriptions altogether exceeded £1,400.

SCOTCH DEGREES.

When the University of St. Andrew's *sold* her honors—a proceeding which provoked Dr. Johnson to tell the heads of the college that they would get rich by degrees, and which has now been long abandoned—a certain minister, who deemed his ministrations would be more acceptable and more useful if he possessed what the Germans call the doctor-hat, put £15 in his purse and went to St. Andrew's "to purchase for himself a good degree." His man-servant accompanied him, and was present when his master was formally admitted to the long-desired honor. On his return "the doctor" sent for his servant, and addressed him somewhat as follows:—"Noo, Saunders, ye'll aye be sure to ca' me *the doctor*, and gin onybody spiers at you aboot me, ye'll be aye sure to say the doctor's in his study, or the doctor's engaged, or the doctor will see ye in a crack." —"That a' depends (was the reply) upon whether ye'll ca' me doctor too. (The reverend doctor stared.) Aye, it's just so (continued the other); for when I fand that it cost sae little, I ee'n got a diploma mysel'; sae ye'll just be good enough to say—doctor, put on some coals, or, doctor, bring me the whiskey and hot water: and gin onybody spiers at ye aboot me, ye'll be aye sure to say the doctor's in the stable, or the doctor's in the pantry, or the doctor's digging potatoes, as the case may be."—*London Periodical.*

PREACHING IN THE OPEN AIR.

By a recent decision of the Court of Queen's Bench, clergymen and dissenting preachers are allowed to preach in the open air, when they please, provided they do not interrupt the public thoroughfare.

SALUBRITY AND LONGEVITY.

There are now living in the parish of Bishop's Hull, near Taunton, thirty persons, whose united ages amount to 2,473 years, giving an average of eighty-two years and upwards to each person.

MARRIED,

On Tuesday evening, Aug. 31, in the Church of the Epiphany, by the Rev. Dr. Tyng, Rev. R. B. Claxton, to Miss Caroline Rand, of this city.

On Tuesday, 7th inst., by the Rev. G. W. Fash, Marlborough, the Rev. Prof. Sandels, of Kenyon College, Ohio, to Miss Phebe, daughter of Mr. Gilbert Kniffin, Orange county, N. Y.

In Alexandria, D. C., August 10, by Rev. George A. Shelton, rector of St. James' Church, Newtown, Rev. George S. Davis, of the Diocese of Virginia, to Miss Maria Schuyler, of the city of New York.

CALENDAR.

SEPTEMBER.

12. Fourteenth Sunday after Trinity.
15. } Ember days.
17. }
18. }
19. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

3. Seventeenth Sunday after Trinity.
10. Eighteenth Sunday after Trinity.
17. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-first Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County. Saturday, August 28, confirmed 13 in Grace Church, Whiteplains.

Twelfth Sunday after Trinity, August 29, in the morning, confirmed 4 in Christ Church, Rye.

In the afternoon, confirmed 8 in St. Thomas' Church, Mamaroneck.

Monday, August 30, confirmed 2 in Trinity Church, New Rochelle, and subsequently, at her residence, a sick member of the parish.

Tuesday, August 31, confirmed 12 in St. Paul's Church, Eastchester.

Thursday, September 2, confirmed 5 in St. Ann's Church, Morrisania.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

The Stated Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Tuesday the 5th of October, at 5 o'clock, P. M.

Edward Y. Higbee.

DIOCESE OF NEW YORK.

ANNUAL CONVENTION.

Notice is hereby given, that the Annual Convention, of the Protestant Episcopal Church in the Diocese of New York, will be held in St. Paul's Chapel, in the city of New York, on the Festival of St. Michael and All Angels, Wednesday, September 29th, at 10 o'clock, A. M.

By order of the Bishop,

And in behalf of the Secretary,

Anthony Ten Broeck, Assistant Sec'y.

New York, Sept. 7th, 1841.

FRENCH CHURCH DU ST. ESPRIT,

CORNER OF FRANKLIN AND CHURCH STREETS.

This Church will be re-opened for Divine Service on Sunday next, at half past 10 o'clock, A. M.

John Granger, Secretary.

The Annual Meeting of the Corporation for the relief of Widows and Orphans of Clergymen for the State of New York, will be held in St. Paul's Chapel, New York, on Thursday, Sept. 30th, at 7 P. M.

Samuel Seabury, Sec'y.

BOARD OF MISSIONS.

The Triennial Meeting of the Board of Missions of the "Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the city of New York, on Thursday, the 7th of October next, at 5 o'clock, P. M.

P. Van Pelt, Sec'y.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Sunday school, St Mark's ch, Warren, R I, for education of a boy in *Africa*, to be called George W Hathaway, $20; through Messrs Bell & Entwisle, Alexandria, D C, from the Sunday practice of a physician, Clarke county, Va, for Africa, $50; Mrs Whiting, Clarke county, Va, for Greece, $20; Foreign missions, do, $1 50; Pawtucket, R I, St Paul's ch, contribution for six months, one half, $18; Owego, N Y, St Paul's ch, collection after sermon, for Greece, $35; Ithaca, St John's ch, collection after sermon, for Greece $15; Missionary Lecture, St Stephen's ch, Charleston, through Rev M Dupont, $9; Church offerings, do, $10 64; St Paul's ch, Charleston, S C, from Rev L Hankel, viz: Widow's mite 5, Mrs Robert Marks, Greece 5, Missionary Association 47, Church offerings 24—through H Trescott,—$81; St Paul's ch, Troy, for Greece, per Rev R B Van Kleeck, $45; Oxford, Philadelphia county, Pa, Rev Geo Sheets, $6 10. Total, $311 24.

J. Smyth Rogers Treasurer.

New York, September 7, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Mr and Mrs D A Cushman, annual, $4. C Den Roche, Esq. annual, $5. Rev W Walton, annual, $2. Collection in St John's chapel, Rev Dr Berrian, rector, $80 19. Rev Robert Ash, Smithland, Ky, for sale of Prayer Books, $3. Collection in St Paul's ch, Tompkinsville, Rev W Walton, rector, $10 50. Collection in St Stephen's ch, Middlebury Vt, Rev Jacob W Diller, $3 50. A T Hunter, M D, donation, $3. Collection in St Paul's ch, Troy, Rev R B Van Kleeck, rector, $88 47. Total, $199 66.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,

Thomas C. Butler, Agent,

At the Depository, 28 Ann-street.

New York, September 9, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From an Episcopalian of Wisconsin, $2. Collection in St Paul's ch, Tompkinsville, Rev W Walton, rector, $6 25. Rev W Walton, annual, $1. Rev Henry Gregory, Syracuse, for purchase of Tracts, $10. Total, $19 25.

Clergymen who have not yet made collections for this important society, are kindly reminded that only three weeks more exist of its fiscal year.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,

Thomas C. Butler, Agent,

At the Depository, 28 Ann street.

New York, September 9, 1841.

CHURCH DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending September 9, from the following individuals, viz.

P M at Indianapolis, Ind; Mrs C Mancius, Bemis' Heights, with remit; P H Clark, Lonsdale, R I, with remit; Rev W H A Bissell, Troy; Rev F J Goodman, Flushing, 2 letters; R S H George, Phil, 2 letters.

Packages have been forwarded from the Depository during the fortnight ending September 9, as follows:

To Rev John Reed, D D, Poughkeepsie, per towboat Exchange; A E Miller, Charleston, per ship Anson; St Paul's ch, Norwalk, O care of Mr Sturgis, sent to Townsend & Brothers; R S H George, Phil, per Union Line; D Brunner, Baltimore, via. Phil, per Union Line; Belknap & Hamersly, Hartford, per steamer Cleopatra; L H Young, New Haven, per steamer Belle; A E Miller, Charleston, per ship Catharine; Charles Stimpson, Boston, per Harnden's Express; W Rowland, Norfolk, Va, per sch J W Kempton; E Wiley, Savannah, per brig Sterling; Z Clark, Troy, per towboat Iowa; Rev W H Walter, Schenectady, care of J M Woodward, Albany, per towboat Clinton; C Foot, Bridgeport, per steamer Croton; R S H George, Phil, per Harnden's Express; Rev Richard F Cadle, Milwaukie, care of Joy and Webster, Buffalo, 2 boxes, by Troy and Erie line; Rev David I Burger, Cohoes, sent to Mr Johnson's, corner of Dey and Greenwich streets; Rev Willard Presbury, Springfield, Ohio, sent to Wilson, Butler & Baldwin, William street; Rev Mr Foot, Kalamazoo, sent to H H Schieffelin, John street; Rev Orrin Miller, Wooster, Ohio, delivered Mr Catherwood; Rev Joseph F Phillips, Catskill, by barge Pratt; Knight & Colburn, Baltimore, sent to D Appleton & Co; Rev Jacob W Diller, Middlebury, Vt, care of R Chapman, Vergennes, by Troy Towboat Line; Rev Joshua L Harrison, Wellsburgh, Va, care of Hooker & Agnew, Phil, sent to Bangs, Richards & Platt; Wm Atwill, Norwalk, by steamboat Croton; Rev Henry Gregory, Syracuse, care of A T Butler, sent to Lord & Stebbins, Pearl street.

ST. THOMAS' HALL, FLUSHING, L. I.

F. L. Hawks, D. D., Rector.

THE next term at this institution will commence on the first of October ensuing, by which time all the arrangements will be completed for the comfortable accommodation of the full number of pupils that will be received. As it is desirable that the duties of the establishment should be resumed at the appointed time, it is hoped that parents who wish to enter their children will make an early application, and that those already belonging to the institution will report themselves punctually on the first of October.

September 11, 1841.

THE REV. DR. WAINWRIGHT'S COURSE OF INSTRUCTION FOR YOUNG LADIES,

IN Sacred and English Literature, History and Philosophy, will commence in the beginning of October.

For further information, application can be made at No. 10 Hubert street, daily, except Sundays, between the hours of 10 and 11 o'clock, A. M.

Sept. 11.—3t.

DR. BARRY's CLASSICAL & COMMERCIAL ACADEMY,

No. 411 BROADWAY,

IS Re-opened for the reception of Students after the August Vacation. For cards containing terms, &c. apply at Mr. Lockwood's Bookstore, or to the Principal as above mentioned. Sept. 11—4t$

MRS. & THE MISSES WOOD'S

Boarding and Day School for Young Ladies,

No. 42 Barrow-Street, Washington Square,

RE-COMMENCED on the 9th inst. The system so successfully pursued, of allowing Day Pupils the advantage of preparing their lessons under the superintendence of one of the Teachers, in a great measure obviates the difficulty of studying at home.

Sept. 11—6t

THEOLOGICAL SEMINARY

Of the Protestant Episcopal Church in the Diocese of Virginia.

The Faculty.

Rt. Rev. Richard Channing Moore, D. D., (ex officio) President.

Rev. Reuel Keith, D. D., Professor of Systematic Divinity and Pulpit Eloquence.

Rev. Edward R. Lippit, A. M., Professor of Pastoral Theology and Church Polity.

Rev. Joseph Packard, A. M., Professor of Biblical Literature.

Rev. William Sparrow, D. D., Professor of Ecclesiastical History.

Qualifications for Admission.

Every person producing to the Faculty satisfactory evidence of his having been admitted as a candidate for holy orders, with full qualifications, according to the canons of the Protestant Episcopal Church in the United States, shall be received as a Student in the Seminary. All others may be admitted who shall produce satisfactory evidence of moral and religious character, and of classical and scientific attainments; and in general, of such dispositions and habits as may render them apt and meet to exercise the ministry.—*Extract from the "Rules for the Government of the Seminary."*

☞ The next session will commence on Wednesday, the 29th of September. Candidates for admission will assemble on that day at 4 o'clock, P. M., in the Library Room, for examination.

By order of the Faculty.

E. R. LIPPITT, Secretary.

Theological Seminary, July 30, 1841.

Sept. 11—4t

CHURCH AND PARLOR ORGANS, AND SERAPHINES.

THE subscriber begs leave to inform his friends and the public in general, that he has commenced manufacturing the above articles of the very best quality. Having been practically engaged in every branch of the business for upwards of 20 years, (for the last 9 with Mr. H. Erben of this city,) he flatters himself he can give perfect satisfaction to all who may favor him with their commands. W. F. BERRY,

Manufactory 140 Fulton-street, New York.

N. B. Instruments tuned and repaired, packed or removed, on the shortest notice, either in town or country. Sept. 11—3t$

SERMONS BY EMINENT ENGLISH DIVINES.

The following valuable collection for sale by the Importers,

D. APPLETON & CO.

200 Broadway.

The Sermons of Bishop Andrews, 3 vols; Arnold, 1 vol; Atterbury, 2 vols; Barrow, 2 vols; Belsham, 3 vols; Beveridge, 2 vols; Blair, 1 vol; Bull, 1 vol; Busfield's Cecil, 1 vol; Charnocke, 1 vol; Clapham, 2 vols; Doddridge, 4 vols; Harness, 1 vol; Heber, 2 vols; Horsely, 1 vol; Irish Pulpit, 3 vols; Jones, 1 vol; Latimer, 2 vols; Laud, 1 vol; Le Bas, 3 vols; Massillon 1 vol; Mead 1 vol; Meath, 3 vols; Sturtman, 5 vols; Ogden, 1 vol; Rogers 2 vols; Sketches of 400 Sermon, 4 vols; Usher, 1 vol; Wardlaw, 1 vol; and others to numerous to mention.

D. A. & Co. respectfully invite the attention of ministers to their choice and extensive stock of Theological Books. It will be found to be the most complete ever offered for sale in this country.

Sept. 4.

TO TRUSTEES OF CHURCHES, &c.

ORGANIST.

THE advertiser, a competent person of many years experience, understanding Chanting and Psalmody, is desirous of a similar appointment in any Church considering the Music of the Church a primary consideration, and desirous of having good services. The advertiser feels qualified to give satisfaction, and is willing to make himself useful in a Choir. Would have no objection to any State in the Union.

Communications addressed "Music," at G. Jardine & Co's Organ Factory, Anthony-street, New York, will be attended to forthwith.

Sept. 11—3t$

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

September 11. tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

JUST PUBLISHED, A Book for Beginners, or, A Help to Young Communicants, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Fine muslin, and Library bindings.

IN PRESS,

And will be issued shortly, The Festivals and Fasts of the Church. *Especially designed for the use of Young Persons.*

A Calendar of Scripture Lessons for the Year 1842, for the use of Young Persons.

Orders may be addressed to

JOHN W. MITCHELL, *Treasurer.*

or DANIEL DANA, Jr., *Agent,*

Sept. 11—tf *Church Depository, 28 Ann-street.*

THE CHRISTIAN'S REMEMBRANCER,

A CARD, presenting an Outline of Christian Duty, in the Words of Scripture. By the Rev. Dr. Hook. Elegantly printed.

For sale at the Church Depository,

Sept. 11—3t 28 Ann street.

PLAIN SERMONS,

BY Contributors to the "Tracts for the Times," just published by J. & H. G. Langley, 2 vols., and for sale at this office.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

Benjamin T. Onderdonk,

Bishop of the Diocese of New York.

New York, June 14, 1841.

Sept. 4—tf

THE MISSES CAMPBELL

RE-OPENED their School, at No. 259 Greene-street, between Waverly Place and Eighth street, on Wednesday, September the first.

Sept. 4—$3t

WM. PEASE,

MUSIC PROFESSOR, (FROM LONDON,)

Organist, and Director of Music,

Teacher of the Piano Forte, Organ, and Singing,

RESPECTFULLY announces to the Ladies and Gentlemen of the city, that he continues to give Instructions on the Piano Forte, Organ, and in Singing, either at his residence, or at the residence of the pupil.

TERMS.

At the residence of the pupil, $30 per quarter.

At my residence, 25 " "

The subscriber would mention, that he has received his musical education under several of the first masters in the city of London; and having been an instructor of music in this country for several years, he hopes by unremitted attention to his profession, to merit a liberal share of patronage.

REFERENCES:

Mr. R. is at liberty to refer to the following gentlemen:

Rev. James M Matthews, D. D.

Rev. John M. Macauley,

J. D. Keese, Esq.,

James B. Wilson, Esq.,

Rev. Samuel Seabury, D.D

Henry Havens, Esq.,

B. A. Mumford, Esq.

H. H. Reynolds, Esq.,

Timothy Clough, Esq.

Residence, No. 90 Fourth street, 2d door from Amos.

Sept 4—tf

GRAND ACTION PIANO FORTES.

THE subscriber would respectfully announce to the public, that he continues to deal in the celebrated Grand Action Piano Fortes, (made under his immediate inspection,) of the best seasoned materials, and warranted to stand any climate. Having received for his instruments Four Medals (*First Premiums*) at the American and Mechanics' Institutes in this city, for the best *Tone* and *Touch*, he feels confident in warranting them in every respect. The above instruments are made with all the latest improvements and style of finish—varying in price from $200 to $500—and will be sold at the lowest New York Prices.

All Piano Fortes sold at this establishment are warranted for one year.

N. B. Orders received for Piano Forte Tuning.

WILLIAM PEASE,

Music Saloon, No. 90 Fourth street,

Sept. 4—tf 2d door from Amos st.

SCRIPTURE AND TRADITION.

BY BISHOP HOPKINS.

A SERMON preached at the ordination of Ten Candidates for the Diaconate, in St. Paul's Chapel, New York, on the 3d Sunday after Trinity, June 27, 1841, by John H. Hopkins, D. D., Bishop of the Diocese of Vermont. Price 12½ cents, $10 per hundred. This valuable sermon was published by the Class, and is offered at the above *low* price, in order that it may have a general and extensive circulation. Orders respectfully solicited by the publishers,

DEAN & TREVETT,

121 Fulton-st.

Dean & Trevett, having taken the store 121 *Fulton-street*, will continue the Printing and Publishing business, and keep constantly on hand, a general assortment of Books and Stationary, Prayer Books, and Church publications, which will be furnished at the lowest prices.

They respectfully solicit the support of their friends and the public. Aug. 28 3t

DR. BERRIAN'S FAMILY PRAYERS.

A NEW Edition, revised and enlarged by an addition of more than fifty pages to the original work. By the Rev. William Berrian, D. D., bound in muslin and roan, for sale at the Church Depository,

28 Ann-street.

Where also may be had,

Bibles, Dr. Coit's Bible, Testaments, Prayer Books in variety, also rubricated; Life of Bishop Heber, Standard Works &c. Aug 28—2m.

A CLERGYMAN of the EPISCOPAL CHURCH,

NEAR the city of New York, on the Hudson River, having had many years experience in teaching youth, will receive two or three boys under twelve years of age, into his family, to teach with his own children in the ordinary branches of English Education, and preparation for college. For terms and particulars inquire of James A. Sparks, at this office.

Aug. 21.—tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 Duane-street, opposite the Park.

Rev. Aldert Smedes, Rector.

THIS School will be re-opened on Monday, the 5th of September.

Terms for boarding pupils, $250 per annum; with the usual extra charges.

Aug. 21. 4w

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841. yr

CHURCH MUSIC.

JUST PUBLISHED, AND FOR SALE BY

J. A. SPARKS, No. 111 NASSAU-STREET,

A "MORNING SERVICE," VIZ.

TE DEUM AND JUBILATE, (IN A.)

By Wm. Boyce, Mus. Doct. Circ. 1760,

Adapted to the Liturgy of the Protestant Episc. Church in the United States.

With an easy arrangement for the Organ or Piano Forte, and an Explanatory Preface.

BY EDWARD HODGES, Mus. Doct.

Director of the Music of Trinity Church, New York.

The work contains 18 quarto pages, with a handsomely engraved title-page. It is printed on the best music paper, and suitable in form to bind with other music.

Price 75 cents. A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies.

The trade will be supplied on liberal terms.

The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.

August 14—tf

MRS. MULLIGAN & MISS ROBERTS'

BOARDING and Day School for Young Ladies, will open on Monday, September 13.

Sept. 4—$3t

KING & FEEKS'

CLASSICAL AND ENGLISH SCHOOL,

639 Broadway, near Bleecker-street.

THE Principals invite the attention of Parents and Guardians to the particular airy and healthy situation of their Rooms, (7 in number,) their commodiousness and convenience of arrangement; in which respects they believe advantages are offered that are not surpassed in the city.

The Government of the School, though sufficiently strict to insure the greatest general assiduity and emulation, is nevertheless, as much tempered with paternal forbearance, as is consistent with due regard to the lasting interest of the youth committed to their charge.

Terms per Quarter.

The English Course, Arithmetic and Algebra, $10 00

Book Keeping, (extra.) 2 50

Geometry, Trigonometry, and the higher branches of the Mathematics, (extra.) 2 50

Latin and Greek, with the English and Mathematical course, 15 00

French and Spanish, each, 5 00

Drawing and Painting, 5 00

Stationary, 50

Music, (extra.) 1 00

Junior Class.

Spelling, Reading, Writing, and the Elements of Arithmetic and Geography, 7 00

J. W. Thomson, A. M. Instructer in the Classical Department.

A. Pestiaux, Instructer in the French Department.

Ramon Garbayo, Instructer in the Spanish Deparment.

Edward Purcell, Instructer in Drawing and Painting.

G. H. Clark, Assistant in the English Department.

W. B. Bradbury, Instructer in Music.

The Principals respectfully refer to the following Gentlemen:

Hon. I. L. Varian, A. & G. Arnoux, Esqs., J. M. Bradhurst, Esq., J. De Ruyter, Esq., Daniel Ebbets, Esq., H. W. Field, Esq., W. Hardenbrook, Esq., D. Kingsland, Esq., Dr. D. Marvin, Rev. J. McElroy, D. D., H. H. Schieffelin, Esq., H. Suydam, Esq., J. C. Winans, Esq., Dr. S. P. White, J. J. West, Esq., N. H. Wolf, Esq., R. Wood, Esq.

Mr. Thomson refers to the following Gentlemen:

Right Rev. B. T. Onderdonk, Rev. W. H. Campbell, Rev. John M. Forbes, Rev. A. McClay, Rev. John M. Krebs, Charles Canda, Esq., William P. Furniss, Esq., Hickson W. Field, Esq., Harris Scovell, Esq. Messrs. Peugnet, Brothers.

Aug. 28—12t.

ASTORIA INSTITUTE

FOR THE EDUCATION OF YOUNG LADIES.

Rev. J. W. Brown, A. M., Rector.

THE next session of this Institution will commence on Monday, 13th of September. Applications for admission to be addressed to the Rector at the Institute.

For Circulars apply to J. A. Sparks, office of the Churchman, 111 Nassau-street; Swords, Stanford & Co. 152 Broadway; and H. & S. Raynor, 76 Bowery.

Aug. 28 3t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

No. 168 Henry-street,

FIRST DOOR BELOW CLINTON-STREET.

MISS SAGAR & MISS BALLOW will re-open their School on Monday, the 6th of September. Circulars containing a full statement of the principles on which the school is conducted, the course of instruction, terms and references, may be obtained on application. Aug. 28—3t

VALUABLE OLD BOOKS ON ECCLESIASTICAL HISTORY, THEOLOGY, &c.

FOR SALE by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,

Under the American Hotel.

I. Dupin Nouvelle Bibliotheque des Auteurs Ecclesiastiques,—20 tom. 4to. bound in 7—vellum, fine copy. Price $21 00

II. Cressey's Church History of Brittany, from the beginning of Christianity to the Norman Conquest. 1 vol. plates, large paper, rare. 10 00

III. Heylyn's Life and Death of Archbishop Laud. plates. 5 00

IV. Reliquiæ Baxterianæ, or Mr. Richard Baxter's Narrative of the most memorable events of his Life and Times. Edited by Matthew Sylvester. pl. portrait. 7 50

V. Le Neve's Fasti Ecclesiæ Anglicanæ, or Regular Succession of the Dignitaries of the Church. fol. 5 00

VI. Lenfant's History of the Council of Constance, translated into English. 2 vols. 4to. plates. 8 00

VII. Wood's, (Anthony A.) Athenæ Oxonienses, or Exact History of the Writers, &c., educated at Oxford. 2 vols. pl. fine copy in calf. 8 00

VIII. The Theological Works of Dr. Edward Pococke. Edited by Leonard Twells. 2 vols. pl. 10 00

IX. Œuvres Complettes de Bossuet Eseque de Meaux. 18 vols. royal 8vo. 20 00

X. The Life of James Usher, Lord Archbishop of Armagh, with a collection of his letters, &c., by Dr. Richard Parr. pl. 5 00

XI. Dr. Henry Hammond's Sermons and Discourses. fol. 4 00

XII. Dr. John Scott's Whole Works, including his Christian Life, &c. 2 vols. pl. 7 50

(*To be continued.*)

The above are selected from *Bartlett & Welford's* recent catalogue of *Ancient and Modern Books*, containing nearly 4000 articles of interest and value in all branches of literature, with the prices affixed.

N. B. The publications of the Clarendon Press, and other Standard Episcopal Theological Books, constantly for sale at the lowest prices.

July 31.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Aug. 7.—yly

TRACTS FOR THE TIMES,

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

POETRY.

From the Banner of the Cross.

The following exquisite effusion is from the pen of Dr. S. Littell, of this city, former editor of the Banner. It originally appeared in the Protestant Episcopalian a few years ago, and deserves frequent republication. The Churchman whose spirit is not stirred in him as he reads it, must be dead to some of the finest feelings of the soul.

THE CHURCH.

Ark of our hope! though wild the waves
  Of Sin and Error round thee roll,
And o'er thy path the tempest raves
  To turn thee from thy destined goal;—
'Tis cheering through the gloom to see
  Thy red cross banner wide unfurled,
Above the storm wave fearlessly,
  The refuge of a ruined world.

Borne on the fleeting stream of time,
  Through buried ages thou hast past,
And in thy onward course sublime,
  Attained our distant day at last;
No trace of Eld's corroding tooth
  Upon thy glorious form appears,
But radiant with immortal youth,
  It floats amid the wreck of years.

Nations now see thy cheering light,
  And own its kindling power divine,
Who long in Error's dreary night,
  Have knelt at some unholy shrine:
Led by thy mild and steady ray,
  In thronging multitudes they come,
Thy fair proportions to survey,
  And find in thee a peaceful home.

Secure within thy hallowed walls,
  O'er life's tempestuous sea we glide,
Nor heed the storm which idly falls
  In angry surges on thy side;
For HE who saved the timid band
  Once rudely tost on Galilee,
Will still extend his mighty hand,
  And spread his guardian care o'er thee.

I love thy sacred courts to tread—
  The organ's solemn tones to hear—
And lowly bend a suppliant head
  Where GOD vouchsafes a listening ear;
I love the reconciling word
  Which sweetly tells of sins forgiven,—
The song Judea's shepherds heard,
  Sung by the herald host of heaven.

There sheltered from the busy strife
  Which fills each anxious moment here,
And makes our little term of life
  One scene of selfish thought appear;
The soul may view her bright abode—
  The glorious mansions of the blest—
Where, in the city of their GOD,
  The weary find eternal rest.

From the Halifax Times.

VISITATION OF THE CLERGY OF NOVA-SCOTIA.

During the week which has just elapsed, the Lord Bishop of Nova Scotia, as had been previously announced, held a Visitation of that portion of his clergy which is engaged in the discharge of their sacred duties within the Archdeaconry of Nova Scotia. The number of clergymen assembled on the occasion was the largest that ever met together in the Diocese. As many as six-and-thirty of the ministers and pastors of that part of the flock of CHRIST which is connected with the Established Church in this Province, were gathered together within the venerated walls of St. Paul's Church on Thursday, the 15th instant, to receive from their reverend Diocesan a renewed evidence of his paternal interest in their welfare, of his watchfulness over their exertions in the cause of CHRIST and His Church, and of his anxiety by godly counsel and admonition to direct them in the judicious and faithful and zealous discharge of their momentous duties. Morning prayer was read by the Rev. Edwin Gilpin, of Annapolis, after which the Lord Bishop delivered his third Charge to his assembled clergy. His Lordship's delivery of his Charge was marked by the same earnestness and affection of manner which gives such a charm to his eloquence: and the substance embodied in this important ecclesiastical document was deemed by those to whom it was addressed so interesting, so seasonable, and so instructive, that they subsequently conveyed to his Lordship the expression of an unanimous wish, that he would permit it to be published. His kind promise of compliance with this wish renders it necessary here to allude no further to the subject matter of the Charge, than to state, that after a brief sketch of the rise and progress of the amazing exertions which have been made in England for the increase of the funds and operations of the Society for Propagation of the Gospel, through which that Society is enabled to avow itself ready for the full occupation of the immense field of missionary labor committed to it, so soon as fit persons can be found for the exercise of the Missionary's office, his Lordship earnestly impressed upon his brethren present the due remembrance of the great doctrines of the Gospel which their preaching should embody and their practice should enforce, a strict regard for the uniformity of public worship by a minute adherence to the rules of the Church by which that object is arrived at, and the exercise of increased zeal and faithfulness and love in ministering the word of life and dispensing the blessed Sacraments which CHRIST hath ordained. The afternoon of Thursday was occupied by the brethren in attendance upon the General Committee of the Diocesan Church Society, at which several deeply important matters were discussed, and some appropriations made to the promotion of the great object in which the Society is engaged.

On Friday morning, divine service was celebrated in St. Paul's Church, at 11, A. M., on which occasion the Rev. George Townshend, of Amherst, read prayers, the Rev. Charles J. Shreve, of Guysboro', read the lessons, and the Rev. T. C. Leaver, of Antigonishe, delivered an able discourse from Eph. ii. 19. 20, in which he pressed the deep importance of unity in the Church of CHRIST, and urged the necessity of a living union, through the medium of faith in Apostolic doctrine and adherence to Apostolical practice, with "JESUS CHRIST himself the chief corner stone." The afternoon was spent similarly to that of the preceding day, in deeply interesting discussions of various topics which have an important bearing upon the efficiency and usefulness of the ministry of the Church: and an opportunity was thus afforded to the brethren of ascertaining each other's opinions upon several points which are in agitation at the present day throughout the Christian world. And amid the "much infirmity" which they know to be mingled up with every duty they engage in and every privilege they enjoy, they feel that it was good to have such a season of mutual converse and intercourse upon the things which relate to GOD, and to His Church and people.

On Saturday morning the public worship of the ALMIGHTY GOD was again engaged in at 11, A. M., in St. Paul's. Prayers were read by the Rev. Charles Elliot, of Pictou, and the lessons by the Rev. W. M. Godfrey, of Clements; and a most solemn and affecting discourse upon the mutual responsibilities and prospects of pastors and people, was preached from 1 Thess. ii. 19, by the Rev. W. Bullock, who after a residence of a number of years in Trinity Bay, Newfoundland, has just arrived in this Province to assume the charge of the highly important and engaging mission of Digby. It had been well if all who call themselves the children of the Church in this place, had listened to the Rev. gentleman's touching appeals to the consciences both of pastors and of people, by a reference to the solemn account which both must render "in the presence of our LORD JESUS CHRIST at His coming."

At 1 o'clock, the Lord Bishop and clergy waited upon his Excellency the Lieut. Governor with a respectful Address, congratulating his Lordship upon his arrival in this Province, and expressing the earnest wish and prayer that through the blessing of GOD, his Excellency's administration may be such as to ensure the approval of his own conscience, the approbation of his Sovereign, and the blessings of the people. His Excellency was pleased to receive the Clerical body most graciously, and to express his thanks for the readiness with which they had availed themselves of the first opportunity in their power for expressing their congratulations upon his arrival, and for assuring him of their prayers for his enjoyment of that Divine aid, without which, he felt convinced, he could neither prosper nor deserve prosperity.

At 2, P. M., a Special General Meeting of the Diocesan Church Society took place in the large room of the National School. It is feared that it was not sufficiently understood by the friends of the Society that this was intended to be a public meeting, and that the presence of all who felt interested in the welfare of the Church was desired, as the attendance was not as large as could have been wished. Shortly after 2, the Lord Bishop took the chair, and after inviting the assemblage to sing two verses of the 100th Psalm, called upon the Rev. Dr. Shreve, of Chester, to open the business of the meeting by offering up the appropriate prayers. His Lordship then addressed the meeting, referring in his usual graceful manner, to the interest which had been lately exerted in England to a peculiar extent, in behalf of the Colonial Church, and calling upon the friends of the Diocesan Church Society to take encouragement and example from their English brethren for perseverance, diligence, and renewed devotion to the great work proposed for its operations. Resolutions were moved and seconded respectively by the Rev. J. C. Cochran of Lunenburg, the Rev. Alfred Gilpin, of Yarmouth, the Rev. H. L. Owen, of Aylesford, the Rev. E. Gilpin, of Annapolis, the Rev. G. Morris, of Rawdon, the Rev. R. J. Uniacke, of Newport, the Rev. J. T. T. Moody, of Liverpool, the Rev. T. C. Leaver, of Antigonish, and Mr. Morse, a lay delegate from Bridgetown. The doxology was then sung, and the meeting dismissed with Episcopal benediction.

On Sunday morning the Lord Bishop held an ordination in St. Paul's Church. Morning prayer was offered by the Rev. Dr. Shreve, of Chester, and the lessons read by the Rev. Allan Coster, of Parrsborough; and the Rev. Alfred Gilpin, of Yarmouth, delivered an excellent discourse from 1 Thess. ii. 4, enforcing the practical duties of those that are "allowed of GOD to be put in trust with the Gospel." At the conclusion of the discourse, the Venerable Archdeacon Willis presented to the Right Rev. Diocesan, Messrs. Thomas Maynard, B. A., of King's College, Windsor, and W. A. B. Weinbeer, of the Missionary Institution, Berlin, to be ordained deacons; and the Rev. Thomas Nickerson Dewolf, assistant minister of Dartmouth, and the Rev. Robert Jamison, a missionary to the eastern shore, to be admitted to the order of Priesthood. "The imposition of" the prelate's "hands" upon the heads of those ordained priests, was accompanied "with the laying on of the hands of" a large body of "the presbytery." The ordination was concluded by the administration of the LORD's Supper, of which holy ordinance the whole body of the clergy partook with their newly ordained brethren, and a goodly number of the usual communicants of the Church enjoyed also the spiritual comfort.

This service was scarcely concluded when the bells summoned the afternoon congregation to the house of prayer. The afternoon service was read by the Rev. T. H. White, of Shelburne, assisted in the lessons by the Rev. Robert Jamison; and an energetic and forcible discourse delivered by the Rev. H. L. Owen of Aylesford, from Phil iii. 13, 14, in which the duty alike of pastors and people to "press forward" in a course of godliness was earnestly inculcated and impressed.

At 7, P. M., the church was again filled with a numerous and attentive assemblage of worshippers of GOD. Prayers were read by the Rev. A. Coster, of Parrsborough, and the lessons by the Rev. T. Maynard, who had so recently been admitted to the deacon's office: and the Rev. Edwin Gilpin, of Annapolis, in a perspicuous and practical exposition of 2 Tim. ii. 20, 21, enforced the solemn truth that in the Visible Church of CHRIST the good and evil are, by the wise permission of GOD, mingled together like the varied vessels of the great house or temple of the LORD; and the duty incumbent upon all, that would at the last be found meet for the Master's use in the house eternal in the heavens, of separating themselves from all things that offend, and walking worthy of Him who redeemed them, not with silver and gold, but with His own blood. The three discourses delivered during the day formed, without, we believe, any intentional arrangement of the kind, an admirable series, inculcating the momentous and practical obligations of the Minister of the Gospel, enforcing the mutual responsibilities of pastor and people to encourage and aid one another in pressing forward toward the mark for the prize, and enjoining the solemn duty of the people of so giving heed to all good doctrine that their conversation here may be such as becometh the Gospel, and their hopes well founded of partaking in the glories of the Redeemer hereafter.

The immediate duties and arrangements of the Visitation closed with the concluding service of the LORD's Day, but the clergy could not separate on their return to their homes and to their people, without some expression of their attachment to the person, their veneration for the office, and their deep sense of the valuable exertions in the cause of CHRIST and His Church, of their revered and beloved Diocesan. Accordingly, on Monday morning, the Archdeacon and clergy waited upon the Lord Bishop with an address expressive of these sentiments and feelings, and received from his Lordship in reply, a most touching and affectionate assurance of his value for their labors, his confidence in their piety, his love for their persons, and his prayers for their salvation. Shortly after leaving his Lordship, the clergy separated, and ere this are scattered on their way to their respective charges; and the humble hope is entertained that their hearts have been refreshed by the exercises of the sanctuary in which they have been engaged, their spirits quickened by the interchange of brotherly affection and good-will with their fellow laborers in the Church of CHRIST, and their zeal animated and enlarged for the promotion of true religion, and the increase of vital godliness in the flocks committed to their care; that their earnestness and zeal and devotedness have been increased in the service of their LORD and Master, in their reverent regard for him whom the LORD hath set over them, in their attachment to the principles of the Church to which they belong, and in their longing desire for those over whom the Holy Ghost hath made them overseers, that they may be permitted at the great day of account "to present every one of them perfect in CHRIST JESUS."

From the London Times.

COLONIAL BISHOPRICS.

The observations which we offered a few days since on the subject of the excellent design for the establishment of new Colonial Bishoprics, for which the Church is indebted to her prelates, seem to have made some stir among the journals in the Romish and dissenting interest. The opposition of these parties, and still more the virulence of tone in which their opposition is expressed, furnishes additional evidence of the importance of the plan. The mere mention of it has created a panic in the camp of schism; and we observe with pleasure that the attack is mainly directed against those features of the design which lead us to recognize in it proofs of a reviving consciousness on the part of the Church of the immense moral and circumstantial resources which she has within herself. We are satisfied that her rulers have too long acted upon an inadequate conception of the powers and opportunities at their command; and that it will be for the benefit of both Church and State that this lethargy should be shaken off. We have seen days (not very long since) when the enemies of all authority and order, civil and ecclesiastical, appeared for the moment to be in the ascendant. They won their victory, such as it was,

> "By superior energies, more strict
> "Affiance in each other, faith more firm
> "In their unhallowed principles."

And now, when the better cause has recovered from its temporary reverse—we speak not of mere political fluctuations, but of the change which during the last ten years has gradually come over the spirit of society—now, we hope to see that its champions have learnt a lesson from the zeal and devotion of those who have opposed them, and that

> "Virtue
> "Will, to her efforts, tolerate no bounds,
> "That are not lofty as her rights, aspiring
> "By impulse of her own ethereal zeal."

We therefore hail with delight every sign of energy and independent action within the Church, and thank her gainsayers for the cry of alarm which teaches her to know the value of her own exertions by the very terror which they excite. We believe that in the Church, the life of the nation emphatically resides; and that (as some of the radical party seem well aware) it is to the influence of her principles mainly that we must look for an antidote to the mass of moral and social difficulties which embarrass the course of good government in this country.

There are two ways in which the influence of the Church may be strengthened and extended. One is by the direct co-operation and assistance of the State; another by the zeal and piety of her individual members, directed and systematized under the authority of her rulers. This is not the time or place to say anything of the former of these two plans; it requires, to say the least, very grave consideration; and, while it naturally recommends itself to generous and religious minds viewing the matter from the side of the State, it may be fairly doubted whether its adoption would be attended with real advantage to the Church. But no well-wisher to the Church can possibly doubt the expediency, the duty, and the importance of the greatest practicable degree of voluntary exertion in her members. Freewill offerings and freewill energies can injure no man, can give no cause of complaint, can interfere with no liberty of conscience, can imprison no THOROGOOD, can martyrize no BAINES. But freewill offerings, we verily believe, may be quite as efficacious—nay, more efficacious—than any Parliamentary grant of money, for that true spiritual extension which alone the Church ought to desire.

We should have thought, also, that the plan of proceeding by voluntary contributions would have this advantage—that Churchmen might be permitted to follow it peaceably and unreproved—that even those who might laugh at it as an "*amabilis insania*," unsuitable to the nineteenth century, would have left unquestioned the right of individuals thus to employ their money if they pleased. But in this it seems we were mistaken. Men who are perfectly aware that episcopacy is an essential part of the religion of the Church of England, and that bishops are an essential point of episcopacy, nevertheless cry out as loudly as if it were in contemplation to restore the Inquisition, when a proposal is made to endow 13 bishoprics in the colonies by the voluntary contributions of the Church. Dissenters of all kinds are suffered without a murmur to raise funds and organize societies for whatever religious object they please, at home or abroad, and if any man dares to raise his voice against them, he is denounced as a foe to religious liberty. But when Churchmen do the same, forthwith the *Morning Chronicle* bubbles over with wrath, and there is much indignation in the office of the *Sun*. The circumstance that Catholic Christians combine for a Catholic object is pronounced to be an infallible "indication of the approach of Tory misrule." And when the Archbishop of Canterbury and the Bishop of London subscribe thousands of pounds to give their colonial brethren that apostolic superintendence, without which the ordinance of confirmation cannot be had, and the maintenance of discipline and the growth of an indigenous colonial clergy are impossible things—inviting all who value that superintendence at home to follow their examples—the oracle infers from this that "all that is sordid and grasping in the Church begins to count upon its harvest time."

It appears that no one thing in this movement stirs the bile of our adversaries more than its voluntary character. They affect to consider that "the notion of endowing all these bishoprics out of funds contributed by private beneficence is perfectly absurd;" and assure their readers that "not three of the thirteen will be permanently provided for before a call is made upon the public." If so, it will be time, we think, to cry out when the call is made. At present, the only quarter in which we perceive a disposition to render the scheme burdensome to the public is that of these very objectors, whose grasping appetite for patronage forbids them to entertain the idea of bishoprics not at the disposal of ministers. Upon this subject there must be no mistake. In all ages of the Church it has been a settled maxim that the patronage follows the endowment. What the Church maintains and pays for, that the Church has a right to administer and dispense: and this right nothing but persecution or intolerance of the most despotic kind can take away. In the present case there is a purely religious object to be accomplished, which the Church esteems necessary, and regards as matter of conscience; she is prepared to do it for herself, and the State has no right to say she shall not, or, while she does, to interfere in the matter. The State can have no sort of claim to meddle with appointments which the Church creates, without paying for them. The Archbishops and the bishops, of their own free will, and in the exercise of a wise discretion, have indeed determined to seek the *concurrence* of the QUEEN'S Government in all that they do, and in no case to act without it. But for the Government, without contributing one sixpence to the object, to claim the power of acting in it apart from the bishops, would be too preposterous a tyranny to need any exposure. Such a claim, if admitted, must necessarily be fatal to the whole design; for it would be absurd, indeed, to imagine that Churchmen could be induced to contribute large sums of money for a religious purpose, if the ultimate control over their subscriptions were left in the hands of secular politicians, qualified only by the accident of their enjoying the confidence of the House of Commons. The plan of civilizing Africa by dictionaries is not wilder than would be the idea of creating *by the voluntary beneficence of individuals* what the Government journals might then rightly call "a huge mass of ecclesiastical patronage" for the ministers of the Crown.

It is difficult to imagine that those who profess to regard "Church Extension" as an evil, can really desire to saddle the public purse with the stipends of thirteen new bishops; but the impudent claim of patronage which is now put forward must either mean this, or else it can be nothing else than a design to abridge the spiritual liberty of Churchmen, and prevent them from carrying out conscientiously the religious principles which they profess. We have no hesitation in saying that we believe it to be the latter; and, if so, it is high time that the Church should mark her reprobation of the doctrine that she has purchased the advantages of a legal establishment by a surrender of her religious liberties. Those advantages, so far as they consist in what is matter of favor and not mere justice on the part of the State, are of an honorary nature, and more beneficial to the giver than to the receiver. The assertion that her endowments are the gift of the State is false; and the pretence that they were transferred to her by the State at the time of the Reformation from another church, is not only false but foolish.

The events of the Reformation consisted simply in this—that the Church of England, to which those endowments belonged without any interruption of her spiritual or legal, her external or internal, identity, reformed certain abuses within herself, and became detached from the Church of Rome, with which she had previously been connected. Every lawyer knows that the title to church property is traced through the time of the Reformation precisely in the same manner as if such an event had never taken place; and that, except in the case of the monasteries, (with the spoils of which laymen, and not clergymen, were enriched,) none of the acts of Parliament passed during that period affect the question of property at all.

But, forsooth, we are told that the appointment of bishops, *as such*, is an inalienable prerogative of the Crown, and that to argue against the appointment to the new colonial sees being conceded absolutely to the Government, from the circumstance of their being founded by voluntary contribution, is the same thing as if "any clique were to subscribe for the salaries of governors of Canada, of Jamaica, of India, or of any other colonies to be settled or acquired," and on that ground to claim the appointments. And, again,—"Let the spiritual functions of a bishop be what they may, as the bishop of a province or district he is the creature of the State." It is evident that those who can write thus have no conception of what the Church means by a bishop. Doubtless, if a given bishop is to act as a civil as well as ecclesiastical officer, the argument holds good; but the civil officers of the State must be *paid* by the State as well as nominated by it. The Church does not wish to make her bishops civil officers in the colonies. She does not require that they should be legislators, or members of council, or even that their judicial decisions should be recognized any further than the State would interfere to support the internal laws and arrangements of any dissenting community. She requires for them no temporal jurisdiction over any province or district, or any spiritual jurisdiction which she cannot by her own intrinsic authority enforce as well as confer. What then? Is it an axiom of politics that a bishop, as such, or as an officer claiming spiritual authority within certain local limits, should be appointed by the Crown? Is the *Morning Chronicle* prepared to contend that the Crown has a right to name the bishops of the Anglo-Catholic Church in Scotland, or of the Roman Catholic Church in Ireland? Or will it be said that these are unestablished churches, while the Church of England is established? How will that argument hold in the colonies? The veriest effrontery will not contend (after the case of St. Sulpice) that the English Church is established in Canada, or indeed in any other colony or foreign dependency of the British empire. Does the Crown claim the patronage of Roman Catholic sees in the colonies, *even when it pays the stipend?* We should be glad to know who appointed Dr. Polding, the Roman Catholic bishop in Australia. It would really seem as if certain persons were desirous to inflict upon English Churchmen in the colonies all the burdens and inconveniences without any of the advantages of an establishment. And, after all, it is historically false to say that the appointment of bishops, even in an established Church, is an essential prerogative of the Crown. The Earls of Derby and the Dukes of Atholl, as representing those from whom the endowment had proceeded, were till very recently patrons of, and regularly presented to, the bishopric of Sodor and Man; and it was only by *purchase—by the payment of a large sum of money*—that this "inalienable" right was acquired by the Crown.

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Building, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

THE COLLEGIATE SCHOOL,

115 Franklin-street,

WILL be opened after the vacation, on Monday August 30th.

Circulars can be obtained at the Bookstores of R. Carter, corner of Canal and Mercer-streets, and of P. Leavitt, 14 John-street.

FORREST & MULLIGAN, Principals.

Aug. 14—6t.$

JOURNALS OF GENERAL CONVENTIONS.

THE subscriber proposes to publish by subscription the Journals of the General Conventions of the Protestant Episcopal Church in the United States, from its first organization to the present time. As it will be attended with great expense, no one would probably be induced to undertake their publication, unless orders are previously received for the work in the form of subscriptions. The liberality and promptitude with which Episcopalians have recently encouraged the subscriber, inclines him to believe his friends of the Church will again respond to him in a corresponding tone of good will and patronage.

CONDITIONS.

FIRST. The publication will be under the constant supervision of a Presbyter of the Church, with the sanction of the Right Rev. Bishop of the Diocese of New York.

SECOND. It will contain the entire Journals of the General Conventions of the Protestant Episcopal Church in the United States, from the year 1784 to 1841, both inclusive; all the Pastoral Letters from the House of Bishops; all the Canons whether superseded by consecutive ones, or now in operation; and numerous notes by the editor relating to the History of the Church.

THIRD. It will also contain a Commentary on the Canons, similar in character to that of the Rev. Dr. Hawks in the Church Record; and Statistical Tables, showing the Progress and Increase of the Protestant Episcopal Church in the United States—particularly of the Clergy; and the Means for Christian, Classical, and Theological Education. In the latter will be found an account of our Theological Seminaries, Colleges, High Schools, and Eleemosynary Endowments for the support of the Church.

FOURTH. The work will be printed on fine white paper, and will be contained in three octavo volumes of 550 pages each; and it will be bound up in the best style of embossed muslin.

FIFTH. The price will be two dollars per volume, payable in money current in New York, or its equivalent, on the delivery of the work. Any clergyman who obtains in his parish five subscribers, will receive a sixth copy gratis.

Editors of Periodicals in the Church friendly to the undertaking, and it is presumed all will be, are respectfully requested to give notice thereof, as they shall think proper; and all who will give the above an insertion for a few months in their advertising columns, will be entitled to a copy of the work when published.

Clergymen and others desirous of obtaining the work, will please to forward their orders by private conveyance as soon as convenient, giving the names of each subscriber, that the whole may be published at the end of the third volume.

ALEXANDER V. BLAKE,
54 Gold, corner of Fulton-street.

July 24th.

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Rev. E. Y. Higbee, 159 Chambers street. "
Rev. B C. Cutler, 1 Sands street, Brooklyn.

July 24—11t$

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Brooklyn, June 5, 1841.

THE subscriber proposes to receive into his family eight young gentlemen. His principal object is the education of his own sons, on a plan which will unite in as great a degree as practicable the advantages of public and private tuition. As it will be his aim to constitute his pupils, as far as possible, members of his family, it is hoped that they will experience in his house all the comforts, and be enabled to cultivate the graces and charities, of home; while the variety of tempers and tastes to be expected among eight or ten young persons, will afford room for that spirit of self-sacrifice and self-control, and the development of those feelings which go to the formation of character. It is the intention of the subscriber to employ the best masters in the various branches of the most liberal education; he will himself be present during the time of their attendance, and will also assist his pupils in their preparations for their several instructors; the English department he will make his own peculiar charge. Upon the great subject of the religious training of the young persons entrusted to his care, the subscriber believes that he can give to a parent no surer guarantee than that they will share equally with his own children in his earnest, however imperfect, efforts and prayer, to bring them up in the "nurture and admonition of the Lord." SMITH PYNE.

For further particulars, inquiry may be made of the Rev. Smith Pyne, Eleventh-street, near 5th Avenue; of Charles King, Esq., office N. Y. American; or of Dr. Smyth Rogers, at the office of the Contributionship Insurance Co., Wall-street. Aug. 14.tf

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THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

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May 22, tf.

THE CHURCH ALMANAC FOR 1842,

WILL be published in September next, by the Protestant Episcopal Tract Society. Secretaries of Conventions, and of the various Church Institutions, and the Officers of Literary Institutions conducted on Church Principles, will confer a favor by forwarding their last Journals and Catalogues, and by furnishing such information as they may deem valuable for insertion.

Address "The Church Almanac," 28 Ann street, New York. Early orders are respectfully solicited.—Price Four Dollars per Hundred, or Thirty Dollars per Thousand. May 29.

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